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THE
SECOND ADVENT,

ETC. ETC.

VOL. I.

LONDON :

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THE
SECOND ADVENT;

OR, THE
GLORIOUS EPIPHANY

OF OUR
LORD JESUS CHRIST:

BEING AN ATTEMPT TO ELUCIDATE, IN CHRONOLOGICAL ORDER,
THE PROPHECIES

BOTH OF THE OLD AND NEW TESTAMENTS,

WHICH RELATE

TO THE APPROACHING APPEARANCE OF THE REDEEMER, AND "THE
MANIFESTATION OF THE SONS OF GOD"—TO THE JUDGMENT
OF THE APOSTATE NATIONS OF THE CHRISTIAN FAITH—
'THE RESTORATION OF ISRAEL—
AND THE ERECTION OF THE KINGDOM OF CHRIST UPON EARTH.

BY THE REV. JOHN FRY, B.A.

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Lectures on St. Paul's Epistle to the Romans;" and of a "New
Translation and Exposition of the Psalms," &c.*

IN TWO VOLUMES.

VOL. I.

"There is scarce a prophecy in the Old Testament concerning Christ, which doth not
in something or other relate to his second coming."—SIR ISAAC NEWTON.

"Whom the heavens must receive, until the times of the restitution of all things, which
God hath spoken by the mouth of all his holy prophets since the world began."—*Acts*, iii. 21.

"Nevertheless, when the Son of man cometh, shall he find faith on the earth."—*Luke*,
xviii. 8.

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THE
SECOND ADVENT, &c.

INTRODUCTION.

THE method proposed in conducting the following inquiry concerning the second coming of Christ, is to consult the holy Scriptures in chronological order. Our subject will thus rise upon us with the same advances of light which have marked its gradual revelation to mankind: we shall be able also to trace the connexion of the sacred oracles one with another; and, comparing the language of each prediction with preceding revelations on the same subject, shall aim at making prophecy, as much as possible, its own interpreter.

In our chronological survey, the prophecies relating to a second advent of the great Redeemer may be divided into three parts. **PART THE FIRST** will contain the oracles delivered in the more ancient ages of the world, and in the age of David. **PART THE SECOND** will contain such as are found in the writings of those em-

phatically called the Prophets. THE THIRD PART will contain what appears on the same subject in the Scriptures of the New Testament.

I could wish to avoid prolixity in these inquiries; but my readers will soon perceive, that a very considerable portion of the prophetic writings must necessarily fall under our inspection: for the second advent will be found to be a subject concerning which “God hath spoken by the mouths of all his holy prophets since the world began.” If, however, I may hope that my readers will be satisfied with their guide, I can make no doubt that, in the view of those who “love the appearing” of “the righteous Judge” and Saviour, the great importance of the subject,—I may say, in the present situation of the church and of the world, the every day increasing importance of the subject—will amply compensate for the large demand here made upon their time and attention. As I ventured to express myself in a former publication, “I am more and more convinced that the general testimony of the prophetic Scriptures is intended to speak to our times, and the times shortly to arise: and that this is the meaning of that wonderful Providence, which has stimulated so many hearts to circulate, at this particular era, the sacred volume ‘among them that dwell

on the earth,* and to send it to every nation, and kindred, and tongue, and people.*

The *analytical* method which I have adopted precludes the necessity, and, indeed, the propriety, of any preliminary observations, since we are to form our system of interpretation, and discover its rules, from the prophecies themselves, as they are delivered in order of time, considering each in relation to that which has gone before; and in this way only endeavouring to determine their classes and their meaning.

This, however, I would observe; that the doctrines of the second coming of Christ, and of his personal reign upon earth, in a strict and literal sense, the confirmation of which will appear to be the result of this present inquiry, will be found, as to their general outline, to be very similar to the doctrines held on these subjects by the earliest fathers of the Christian church; and also by our own reformers of the age of Edward the Sixth. Let this apologize for their seeming novelty in relation to the interpretations of later commentators, and for the departure from opinions now, perhaps, very generally received. And, "may the Lord direct our

* Exposition of the Psalms, p. 34.

hearts into the love of God, and into the patient waiting for Jesus Christ!"—" May HE establish our hearts unblamable in holiness before God, even our Father, at the coming of Jesus Christ, with all his saints!"

THE
SECOND ADVENT, &c.

PART THE FIRST.

The Prophecies concerning the Second Advent, in the earlier Ages of the World, and in the Psalms of David.

*These Prophecies may be further divided into those delivered,
I. in the Patriarchal Age; II. at the Time of Abraham; III. in the Age of Moses; IV. and in that of the Psalmist.*

CHAPTER THE FIRST.

THE PROPHECIES DELIVERED IN THE PATRIARCHAL AGE.

SECTION I.

The Prediction recorded of the Woman's Seed,

“ He shall bruise thy head,”

THE first promise of mercy to fallen man, in the third chapter of Genesis, must be considered as containing an intimation of the second advent; of the second advent, as now appears, because the events of the first did not fulfil all the prediction.

The history of the incarnation has taught us who is the woman's seed; the death and passion of our afflicted Lord has fully explained the prophecy of “ the bruising of his heel;” but that part which relates to the bruising of the serpent's head, has not yet been accomplished.

For whatever victories have been obtained over the adversary,—and they are certainly great and many,—the fatal blow aimed at his head cannot, as yet, be said to have been inflicted. In this world, at least, the power of Satan is confessedly great. Accordingly St. Paul, after the era of the first advent, repeats the promise, “The God of peace shall bruise Satan under your feet shortly.”*

So speaketh that eternal Spirit, with whom “a thousand years are as one day, and one day as a thousand years:” for still, to this present hour, the church suffers “from the crafts and assaults of the devil,” and can alone look for final deliverance to the day of Christ’s second coming. This will illustrate a principle of interpretation, to which we must frequently have recourse. Some prophecies there are which speak of the advent of the Deliverer generally, and do not distinguish that, with respect to his waiting people upon earth, his advent would be twofold. They contain not the express intimation that he would come; and, after a short residence on earth, would depart into the unseen world, with a promise of returning again. Those prophecies assign not distinctly to their respective eras the events of the first and of the second advent; but speak of them promiscuously, dwelling sometimes on what belongs to the one period, and sometimes on what belongs to the other, as though they were parts of one and the same great deliverance; as, in fact, they are. But it will be our business to distinguish between these two eras; and to select, for our more immediate consideration, as our subject requires, the events belonging to the latter. Here our task will be easy; as far, at least, as we can clearly

* Rom. xvi. 20.

understand the meaning of the sacred writers ; for we shall have only to consider, in each prophecy, what has not been fully accomplished by the events and consequences of the first advent. This, of course, we must note as belonging to the second. For, being fully persuaded that the Scripture cannot be broken, but that “ every jot and every tittle ” of God’s revealed word will be fulfilled, we shall not seek to explain away as figures of rhetoric, or as beautiful fictions of Eastern poetry, what appears too great in the prediction to apply to the event that has been considered as its fulfilment; but shall assuredly gather, that the prediction properly belongs to something greater to come: and where the type, if such it be, has fallen short in judgment or in the gift of grace, that this defect the antitype will, to the full amount, supply.

SECTION II.

The Prophecy of Enoch.

RESTORED to its chronological order, the prophecy of Enoch, the seventh from Adam, as preserved in the epistle of St. Jude, comes next to be considered:—

“ Behold, the Lord cometh, with ten thousand of his saints,” or “ with his holy myriads, to execute judgment upon all, and to convict all that are ungodly among men, of all their ungodly deeds which they have ungodly committed; and all their hard speeches which ungodly sinners have spoken against him.”

This unquestionably has no relation to the first advent. That was an errand of mercy, and not of judgment. The preserver of the prophecy is our expounder, that the

particular objects of this judgment are "the mockers in the last time." The reader is requested carefully to bear in mind the contents and circumstances of this very ancient prophecy, since we shall often have occasion, as we proceed, to refer to it. It clearly ascertains that, in the most ancient times, the church possessed a prediction that the Lord would come with *his holy ones*, to execute judgment upon an apostate race of men that should be on the earth in the last days. It is certain, from the same exposition, that the sending of the flood upon the world of the ungodly, in the days of Noah, fulfilled not this prediction. Taught by this, we should be very careful, in our consideration of subsequent Scriptures, how we apply to any remarkable visitation of Providence the awful and tremendous prognostication, "The Lord cometh." Not the destruction of a world, with whatever agencies of angelic powers effected, had fulfilled Enoch's prediction of the Lord's coming, with his holy myriads, to execute judgment!

SECTION III.

Job's Faith in the Redeemer.

CONSIDERING the high antiquity of the book of Job as established beyond all exception,* it is from the testimony of this patriarch we next gather the expectations of the first fathers of mankind respecting the coming of their future Redeemer; and that coming, it will appear,

* See Mr. Good and Dr. Magee. The date of Job's trial, according to Dr. Hales, is 2337 before Christ, and 184 before Abraham.

from the consequences anticipated, must refer to the second advent.

The passage to which I allude is Job, xix. 23, &c. Some of my readers will not be aware of the difficulty in the translation of this passage; but by those who are apprized of this circumstance, I shall be excused in the following attempt. The afflicted sufferer, driven almost to despair by the cruel insinuations and calumnies of his friends, as if elevating on a sudden his hopes, the hopes evidently of a dying man, exclaims:—

O! that my words were now written down!

O! that they were engraved on a tablet!

With a pen of iron on lead!

Were carved on a rock for ever!¹

That I know my Redeemer liveth:²

That hereafter³ he shall stand upon the earth:⁴

¹ Or, "for a testimony;" as *נִסִּי* signifies in the almost parallel place, Isa. xxx. 8, 9.

² Or, "ever liveth."

³ Or, "at last." Good. "At the last (day)." Hales.

⁴ *לִּי עֹמֵד* will admit of several renderings. Mr. Good says, "will ascend his tribunal as a judge;" but more correctly, "will stand up as a Redeemer, a Deliverer, or Avenger, to redeem or rescue me from the hand of death, who is now seizing upon me." We frequently find the terms *לִּי עֹמֵד* used of the rising or standing up of an adversary or avenger: as Amos, vii. 9. Isa. xxxi. 2.

I feel an uncertainty whether

אָרֶץ is put for "the earth," on which the Redeemer stands up, or over which he will appear: or whether, taking *אָרֶץ* in its more usual sense, "dust," we should consider it a parallel term to *לָמוּת*, denoting the state of the dead: the former in reference to the dissolved body, the latter in reference to the departed spirit. Compare Isa. xxvi. 19. Dan. xii. 2. Job, vii. 21. and also Hosea, xiii. 14. and Rev. xx. 14. In this case we should render, "He shall arise against death."

Schultens translates, "Hanc meam carnem inde vindicaturus, carcere mortis spoliato."

And after I awake¹ shall this also be brought to pass,²
That I shall see Eloah,³ of my flesh.⁴

Inasmuch as⁵ I shall behold him mine,

¹ I take *אָרָא* as the infinitive, with its suffix "*אָ* excitari meum:" a construction very frequent in the Hebrew language.

² Dividing the letters thus — *אָרָא אָרָא*. If, however, we consider *אָרָא* as used impersonally, nearly the same meaning may be adduced from the usual division of the words. "When I arise 'from the sleep of death,' shall this great event be brought to pass;" or "shall come," or "be brought round." Thus *אָרָא* is applied, cap. i. 5. We also find *אָרָא* used for a revolution of time; as Exod. xxxiv. 22. 1 Sam. i. 20. The Syriac *ܐܪܐ* *ܐܪܐ* often marks the commencing and proceeding of an action.

Parkhurst renders the line, "And hereafter my skin shall encompass this body." The Vulgate, "And I shall be encompassed with my skin." Mr. Good has a new and very ingenious conjecture: "Most versions regard *אָרָא* as an Arabic term." — *אָרָא* is an Arabic term, too, signifying *disease*. "And after the disease has destroyed my skin."

³ *אֱלֹהִים*, Eloah, the singular of *אֱלֹהִים*, Elohim. The word is used both in the singular and plural of the supreme Being. Not, indeed,

in regard of his essential deity, which is properly expressed by the term *אֱלֹהִים*, Jehovah; but to denote him as *the object of worship and religious fear*, "*אֱלֹהִים אֲדָרָא*, *numen cultu religioso prosequendum, quia אֱלֹהִים אֲדָרָא colitur.*" — GJAHARIUS and SCHULTENS' *Sim. Lex. Heb.*

אֱלֹהִים is therefore a relative term, having relation to a worshipping religious people, who do really make him their fear and their dread, and the object of their faith and trust. Hence God is Jehovah in respect of all his creatures. The rebellious must be brought to know "that he is *Jehovah*;" but he is Elohim only to his people. Heb. xi. 16, &c.—Compare Bishop Horsley on the derivation of the word *אֱלֹהִים*. — *Biblical Criticism*; vol. i.

⁴ *אֶנְשֵׁי*, "ex carne mea," of "my flesh:" i. e. of my nature and kindred. See Gen. ii. 23. "Flesh of my flesh [*אֶנְשֵׁי*] is this."

⁵ *אֲנִי* may be rendered *since*, *when*, *because*; but I question whether the construction will admit of *whom*, as the connecting clause, *אֲנִי כִּלְכִּל*, wants the conjunction.

⁶ *לִי*, "mihi," as my own: "Quem ego videbo meum." — SCHULTENS. *לִי* often signifies possession; and it

And mine eyes shall see him, and not 'as' a stranger,¹
The desires² of my heart³ are fulfilled.

From these expressions of the apparently dying patriarch, we may, I think, safely deduce, that Job expected an *incarnation* of the object of his worship and religious trust, who was to appear in the character of his REDEEMER. A Redeemer, we must recollect, is properly the protecting or representative kinsman; one who prosecuted in behalf of his injured relative, in right of blood.* Job had lamented above the failure of all his brethren and kinsfolk; yet he knows he has a Redeemer, one who, though not then visible, was in existence; and would, at some future period, appear as his avenger—his avenger from the power of the grave. He could, therefore, be no mortal kinsman; yet a kinsman he was to be. Job would arise to "see God of his flesh"—his God become his kinsman and his brother. And He, of whom these things are spoken, is called, in other Scriptures, "the first-born among many brethren." It is said of him, "He that sanctifieth, and they that are sanctified,

is used, Gen. xlviii. 5. in the particular sense required in this interpretation, for the possession in the relation of kindred.

¹ נ is properly a *foreigner*, *stranger*, or *visitor*; as is illustrated by the Arab. زور, נ, to visit: the word is frequently used of a stranger in regard of blood, as Deut. xxv. 5.

² מרצו, literally *the reins*; but figuratively, the secret and fervent desires of the mind.—See PARKHURST.

³ Or מציא may be translated, "at my appointed time—in the decree concerning me"—"My desires, in the time appointed me, shall be fulfilled."

* See Essay on the term Redeemer, published at the end of the Canticles, by the author of the present Work.

are all of one ; for which cause he is not ashamed to call them brethren. Saying, I will declare thy name unto my brethren ; in the midst of the church will I sing praise unto thee." " And again, Behold, I, and the children which God has given me. Forasmuch then as children are partakers of flesh and blood," and it is this that constitutes them children of the same parent, " He also took part of the same."

I quote these passages to show the truth of the hope of Job, as thus understood. It will, I know, seem to some, on their plan of exposition, that this knowledge of the person of his future Deliverer is too clear and definite for the remote age of Job. But how does this appear upon the face of the sacred record ? Our first fathers were told, " The seed of the woman shall bruise the serpent's head." Again, it was foretold, " Behold the Lord cometh, with his holy myriads, to execute judgment," &c. Is it improbable, supposing they knew no more than what is recorded, that, putting these prophecies together, they would conclude that " the woman's seed," and " the Lord from heaven," were the same person ? This would make Job's INCARNATE GOD, God become his kinsman, or Redeemer, " flesh of his flesh."

Nor does the hope of the dying Jacob, who lived in an age, though later, yet not very distant from that of Job, discover less distinctness of knowledge respecting the person of his Redeemer. " And he blessed Joseph, and said, God the Elohim,* before whom my fathers, Abraham and Isaac, did walk—the God that fed me all my life long unto this day—the Angel which redeemed me† from all evil, bless the lads," ‡ &c. Here it

* אלהים.

† אלהים.

‡ Gen. xlviii. 15.

appears that Jacob, no less than Job, had been taught to regard the God whom he worshipped in the character of his Goël, or kinsman: for that he means no created angel is manifest, both from the construction of the passage, and because he blesses in his name. ANGEL, however, it is granted, is a very extraordinary epithet of Deity!—one sent by another. But the Scripture explains itself. He who is “God with God,”—“the only begotten Son in the bosom of the Father,”—who, as his essential WORD, made every manifestation of the invisible Godhead that ever was made to the creature,—he, even before his incarnation, in virtue of the office which in the eternal counsels he had undertaken for man, declared himself in the character of ONE SENT as “the Angel of the divine presence” — “the Angel of the covenant.” In him, therefore, who was afterwards to be made flesh,—“whom the Father consecrated, and sent into the world to be the Apostle of our profession,”—we recognise “the woman’s seed,” the Lord from heaven, Jacob’s redeeming angel, and Job’s kinsman-God.

Our subject, however, calls upon us to remark, that these ancient believers had, by these prophecies, expectations given them concerning the Redeemer, which only his second coming in his glorious majesty could realize. The prophecy of his heel being bruised in the conflict with the serpent, we now know symbolizes the passion of a first advent. We know, moreover, that sacrificial rites, and rites of holy purifying, were divine institutions of the patriarchal church; so that it is abundantly evident, that church was not ignorant of the propitiatory medium of their reconciliation to God, “through the blood-shedding” of the holy appointed victim, and through sanctification in him by the eternal Spirit: but it is possible that this

was, to the ancient professors, somewhat more involved in mystery than the glorious appearing of the Saviour-God at the last day; we seem warranted, at least, to say of many of the Old Testament saints, this glorious appearing made the stronger impression upon their minds.

CHAPTER II.

INTIMATIONS OF THE GLORIOUS EPIPHANY IN THE
PROMISES MADE TO ABRAHAM.

IN consulting the divine oracles, in the order in which they have been delivered to mankind, we may justly reckon a new series to commence with the call of Abraham. This was a remarkable epocha in the history of the divine dispensations. The patriarchal era I reckon to have ended with Job. The book of Job may be justly considered as the most valuable remains of the patriarchal times. *

In searching what the members of the patriarchal church knew concerning the advent of Christ, we have seen that they were taught to expect, in the "seed of the woman," the conqueror of Satan. They were told, that "the Lord" would come, with "his holy myriads," to judge a wicked race, which should be upon the earth in the latter days—they were encouraged to look upon this expected Lord in the character of their Redeemer, their protecting kinsman—and to believe, that on his standing upon the earth, they should arise from the dead, and see the consummation of all their hope, and of all their desires, in beholding the incarnate Deity, God of their flesh.

Abraham, called out from the midst of a world "refusing to retain God in their knowledge," and fast lapsing

* See Mr. Good's Preface to his Book of Job.

into idolatry, is now * made the depository of new promises, and is destined to be the progenitor of a family and nation, among whom we are henceforth to look for all the divine revelations vouchsafed to mankind—a nation, with whose history and destinies we shall find all future deliverances to be accomplished by the expected Redeemer, involved and intimately connected: henceforth, to use these terms by way of anticipation, “Salvation is of the Jews.” And this we shall discover, as we proceed, is not only true with respect to their instrumentality at the first advent; but also with respect to some mysterious connexion between the latter scenes of their history and the coming of the Redeemer in his glory. We must, therefore, always keep in view what befalls, and what is expected to befall, the Abrahamic family; and perhaps we must add, whatever concerns that remarkable district of the globe which is appointed to them as the lot of their inheritance.

“Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father’s house, unto a land that I will show thee. And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee; and in thee shall all the families of the earth be blessed.” †

“And the Lord said to Abraham, after that Lot had separated from him: Lift up thine eyes, and look from the place where thou art, northward, and southward, and eastward, and westward. For all the land that thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the

* According to the common chronology, 1921 B. C.

Dr. Hales ————— 2078 B. C.

† Gen. xii. 1 — 3.

dust of the earth; so that if a man can number the dust of the earth, then shall thy seed also be numbered. Arise, walk through the land, in the length of it, and in the breadth of it; for I will give it unto thee.”*

Again, on receiving the name of Abraham:—

“A father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an everlasting covenant; to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.”†

Lastly, on his obedient faith, when ready to offer his son Isaac on the appointed spot, the highly destined mountains of Moriah:—

“By myself have I sworn, saith the Lord”—“that in blessing, I will bless thee; and in multiplying, I will multiply thy seed as the stars of heaven, and as the sand that is upon the sea shore; and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed.”‡

What Abraham could have understood by the bare terms of these promises respecting future and eternal blessings, it is not our purpose to inquire. It is probable, however, that being possessed of all the knowledge of the patriarchal church respecting “the woman’s seed,” and the future incarnation of the Redeemer, whom the faithful were to behold on their rising from the dead.—It is probable, that Abraham knowing this, would connect the promises made to him respecting “his seed,” with the ancient oracles respecting the “seed of the woman;” and

* Chap. xiii. 14, &c.

† Chap. xvii. 5, &c.

‡ Chap. xxii. 16.

the deliverance to be wrought by him, when he should come "with his holy myriads."

But we are not left to conjecture, we have a divine comment on this text, which informs us that what is argued to be probable, was in reality the case; and that these promises relate not to temporal blessings, but to a world to come; even the inheritance of the land of Canaan, which they pledge was not that which the ten tribes received by the hands of Moses and Joshua; but relates to blessings that are still the expectation of the believing family of Abraham in a future economy of the kingdom of Christ.

1. That Abraham did not understand the promises as relating to temporal blessings only, which he should receive in the persons of his natural descendants, — for that himself received them not in the present life requires no proof, is made evident by the apostle in his Epistle to the Hebrews.* "By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose maker and builder is God." — "These all died in faith, not having received the promises; but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims upon earth. For they that say such things, declare plainly that they seek a country. And, truly, had they been mindful of that country from whence they came out, they might

* Chap. xi. 8.

have had opportunities to have returned. But now they desire a better country, that is, an heavenly: wherefore, God is not ashamed to be called their God, for he hath prepared for them a city."—"A heavenly country"—"a city," which they were to inhabit after death, was, then, the inheritance expected by Abraham, and Isaac, and Jacob, while they sojourned as strangers in "the land of promise." But, why the land of promise? Or why is the father of the faithful told to arise and walk through the land, in the length of it, and in the breadth of it? Was it merely a type, or emblem of the better and heavenly country, as any other country might have been, in which he had been sent to journey as a stranger?—Or is something more intended, when the Lord from heaven, and his holy myriads, shall descend on earth? Let the question here started be deeply impressed upon our minds. As we proceed to consult the later oracles of God, we shall suspect that the Holy Land, as we emphatically call it, is not a mere type or emblem; but is destined hereafter to be the scene of great and heavenly things, when "the promise to Abraham and his seed, that He should be the heir of the world" shall be fulfilled. Nor is it possible, indeed, that the promise, "to thee, and to thy seed after thee, will I give the land of Canaan *for an everlasting possession*," was fulfilled in its temporary occupation by the twelve tribes.

There are also Scriptures that throw farther light upon the promises made to Abraham, and from thence we gather these two important facts:—*First*, that the seed of Abraham, in these promises, does not mean his natural descendants as such, but believers in God, whether actually his seed—as for many ages was the case exclusively; or whether called from the midst of other nations,

and spiritually adopted into that family; which is especially the case during the season of the Gospel church, when the natural family is in a state of apostacy. *Secondly*; that the promises made to Abraham, and to his seed, were expressly worded so as to embrace, among his real and spiritual children, one particular seed or person, in whom all these promises were first to meet, and from his blessed person to diverge on all the children of promise.

First: That a particular seed, and not the natural descendants of the patriarch, is intended in these promises, we learn from the Epistle to the Romans: "For they are not all Israel, that are of Israel; neither, because they are the seed of Abraham, are they all children: but *in Isaac shall thy seed be called.*"* That is, they which are the children of the flesh, these are not the children of God; but the children of promise are counted for the seed. "For this is the word of promise: *At this time will I come, and Sarah shall have a son.*" And not only this, but when Rebecca also had conceived by one, even by our father Isaac, (for the children being yet unborn, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, "*the elder shall serve the younger,*" &c. &c. So that it appears a peculiar seed was in the view of God in all these promises—a seed which, we are also informed, consists of every believer: "They that be of faith, are blessed with faithful Abraham."†

The blessing of Abraham, as we learn from all these texts, when read with their contexts, includes, indeed, all the spiritual blessings which believers now enjoy, to pre-

* Chap. ix. 6, &c.

† Gal. iii. 9.

pare them, and make them meet to be partakers with the saints in light. But they do not terminate here. It will be manifest from the passage next quoted, that what was promised to Abraham as an *eternal possession* of the land of Canaan, has some connexion with the future bliss and exaltation of all the children of God: so that the inheritance that the carnal Jews obtained in the land of Palestine under Joshua, was no part of the original promise or covenant with Abraham. It was part of another divine engagement with Abraham, as we shall presently see, but no part of the original promise; or what we should call, by way of eminence, the Abrahamic covenant. "For the promise to Abraham, that he should be the HEIR OF THE WORLD, was not to Abraham, and to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect. Because the law worketh wrath; for where there is no law, there is no transgression: therefore it is of faith, that it might be by grace, to the end that the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all, (as it is written, *I have made thee a father of many nations*) before him whom he believed, even God, who quickeneth the dead, and calleth those things that be not as though they were." *

The promise to Abraham, and to his seed, that he should be heir of the world, *i. e.* "lord," "possessor," "inheritor," of the world, in this passage, must have some connexion with the grant, in the blessings we are considering: "To thee will I give this land for an ever-

* Rom. iv. 13.

lasting possession; to thee, and to thy seed after thee, will I give the land of Canaan for an everlasting possession." Our exposition, therefore, is confirmed, that the temporary possession of Palestine by the natural descendants of Abraham, was not that intended. It appears, too, that whatever the blessed inheritance is which is intended by this grant of Canaan for an everlasting possession, the enjoyment of it will belong, in some way or other, to Abraham, and to all who walk in the footsteps of his faith. For the apostle tells us, that the meaning of the Divine oracle, "I have made thee a father of many nations," is to be understood of Abraham being constituted, in the sight of God, the spiritual father and representative of all true believers.—That God spake as *about to raise the dead*, and spake of things far distant in time, as though they were then present, and already accomplished. "See, I have made thee a father of many nations!" The natural Israel, we see, is not here exclusively designed, though we know that "the Israel of God" was long contained in that nation, and among its proselytes from other nations; and this family is once more to have the pre-eminence among the nations of the earth: but, in the present dispensation, commencing with the New Testament, "Many are to come from the east, and from the west, and from the north, and from the south; and are to sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." And "the promise," the apostle hath told us, "is sure to all the seed; not to that which is of the law only, but to that which is of the faith of our father Abraham."

Secondly: These promises, which form the Abrahamic covenant, were so worded as to embrace among the children of Abraham one particular seed or person; in

him all these promises were first to meet, and from his blessed person, for he is blessed, and the author of blessings to others, they were to diverge upon all the children of promise. Thus St. Paul writes to the Galatians: "Now to Abraham, and his seed, were the promises made. He saith not, and to seeds, as of many; but as of one, *and to thy seed*, which is Christ." * "The covenant was confirmed of God in Christ." † He is "the seed to whom the promise was made." ‡ It appears, therefore, that the father of the faithful, and all his believing children, numerous as the stars of heaven, are in the same manner interested in these promises; by believing in God, who raised up Christ from the dead — "Christ delivered for our sins, and raised again for our justification." "The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." || "For ye are all the children of God, by faith in Jesus Christ. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." §

What "the woman and her seed" signifies in the promise made to our first parents, the same is signified by "Abraham, and his seed after him," in the Abrahamic covenant. They are both symbols of the regenerated family of God, of whose flesh the Son of God is to be made, that he may become their Redeemer; and having rescued them from sin and death, and avenged them on

* Chap. iii. 16.

† Ver. 17.

‡ Ver. 19.

|| Ver. 22.

§ Ver. 26.

all their enemies, may, at the last day, put them in possession of a heavenly and everlasting kingdom—a kingdom heavenly in its nature, and everlasting in its duration; though hereafter to be manifested on earth, at a certain period, and to rule over it, in some connexion which we are yet to discover, with the possession of the land of Canaan by a people descended from the patriarchs. Thus Abraham, at the same time that he contemplated in the land of Canaan a country that he is afterwards to have for his inheritance, expected also a city that hath foundations, whose maker and builder is God. Accordingly we read, not only that the eternal Word “was made flesh,” but also that “he took upon him the seed of Abraham.”* Therefore, when we read that Abraham saw his day, his great emphatic day, can we suppose he saw less than Job, when he speaks of his Redeemer: “God of his flesh, who should stand up on the earth at the last day?” We are warranted, then, in referring the promises made to Abraham, in their ultimate accomplishment, to the second advent.

Hence we find, that what was covenanted with Abraham, is pointed out by the apostle as being still the grounds of a Christian’s future hopes: “And we desire that every one of you do show the same diligence, to the full assurance of hope unto the end; that ye be not slothful, but followers of them, who, through faith and patience, inherit the promises. For when God made promise to Abraham, because he could swear by no greater, he swore by himself; saying, Surely, blessing, I’ll bless thee; and multiplying, I will multiply thee. So after he had patiently endured, he obtained the promise. For

* Heb. ii. 16.

men verily swear by the greater, and an oath for confirmation is to them the end of all strife. Wherefore God, willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath; that by two immutable things, in which it is impossible for God to lie, we might have a strong consolation, who have fled for refuge, to lay hold upon the hope set before us; which we have as an anchor of the soul, both sure and stedfast; and which entereth into that within the veil, whither the forerunner is for us entered, even Jesus.*

I have ventured to assert, that the original promise to Abraham of the land of Canaan for an *everlasting possession*, and all the promises belonging to the Abrahamic covenant, properly so called, respected those heavenly blessings in a future state of being, which are promised to the faithful alone: and though an occupation of the land of Canaan by Abraham's children, in a future dispensation of the kingdom of Christ, is one of its mysteries; yet that the promise has no immediate reference to the temporal settlement of the twelve tribes in Canaan, under the conduct of Moses and Joshua. But we are to bear in mind, that there was another covenant made with Abraham, that did especially embrace this object—the bestowal of the land of Canaan, not upon the children of the promise only, but upon the whole nation of Abraham's natural descendants. This grant was not unconditional, nor pending on faith alone; neither was the grant contemplated as an everlasting possession. The particulars of this covenant may be read in the fifteenth chapter of Genesis, to which I refer the reader. The reflection of the sacred writer on this transaction is, “In the same day God made

* Chap. vi. 11.

a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt to the great river, the river Euphrates." * "In the fourth generation they shall come hither and possess it." † These two covenants it becomes us ever to keep distinct in our view; for though in the execution of the latter there may be seen, what may be pointed out as a type of the former, and as having a subservient connexion with it, yet they are two things perfectly separate in themselves; and we shall find in subsequent Scriptures, sometimes one covenant is referred to, and sometimes the other: and, perhaps, this distinction between the two covenants given to the family of Abraham, may enable us to discover the difference between "the birthright" and "the blessing," in the story of the two sons of Isaac. The birthright had respect to something that should be after death. He that gave the promise, must raise the dead in order to fulfil it. This the profane Esau despised, for he walked not in the footsteps of Abraham's faith. But the blessing was something more substantial in his view, the settlement of his children in the rich country of Canaan. However, both covenants were to be confirmed to Jacob. His twelve sons inherit between them, at the appointed time, the fertile region of Palestine; and to one of them, to Judah, the birthright is conveyed; and he is distinguished from the rest of his brethren by this remarkable blessing when his father blesses his children before his death:—

The sceptre shall not depart from Judah,
Nor the ruler's staff from between his feet,
Until Shiloh come:
And to him shall be the gathering of the peoples.

* Ver. 18.

† Ver. 16.

Judah, we know, remained a distinct tribe, governed by its own laws, till the Redeemer appeared at his first advent; but "the gathering of the peoples," or "the subjection of the nations," I conceive, we must refer to his second coming. *Shiloh* all agree to signify the promised Saviour, and I follow Simon in interpreting the term "HIS OFFSPRING," or rather "HER OFFSPRING."

NOTE.

THAT I have not exceeded the ancient interpreters in the above comment on the promises made to Abraham, will abundantly appear from the following quotations from Irenæus: — "*Semini tuo dabo terram hanc, a flumine Ægypti, usque ad flumen magnum Euphratem. Sic ergo hinc promisit Deus hæreditatem terræ, non accepit autem in omni suo incolatu, oportet eum accipere cum semine suo, hoc est, qui timent Deum, et credunt in eum, in resurrectione justorum,*" &c. And again, at the close of the chapter, "*Repromisit autem Deus hæreditatem terræ Abrahæ et semini ejus: et neque Abraham, neque semen ejus, hoc est, qui ex fide justificantur, nunc sumunt in ea hæreditatem: accipient autem eam in resurrectione justorum. Verus enim et firmus Deus: et propter hoc beatos dicebat mites, quoniam ipsi hæreditabunt terram.*" — ADVERSUS HÆRESSES, liber v. cap. xxxii.

CHAPTER III.

THE PROPHECIES CONCERNING THE SECOND ADVENT,
DELIVERED IN THE AGE OF MOSES.

IN the last chapter, by the help of the comment afforded by the New Testament writers, we reviewed the promises made to Abraham, in order to see what was further revealed concerning the object of our disquisition, the second advent. And we have discovered, that in addition to what the more ancient patriarchs knew concerning the final subduing of the serpent by the woman's seed, — the coming of the Lord, with his holy myriads, — and his standing upon the earth, at the last day, as the Redeemer of his people: in addition to these facts we have discovered that the promised seed, "the woman's offspring," was to appear in the family of Abraham, in the tribe of Judah. That God had covenanted to give to HIM, and in HIM, to believing Abraham, and to all who walk in the footsteps of his faith, in the character of his spiritual children, "an everlasting and a heavenly inheritance, together with the land of Canaan, for an everlasting possession." That is, as the apostle has explained, that HE, the promised seed, and with him all true believers, shall be heir, lord, inheritor, or possessor of the world." Not of this world — of this world, in its present state, at least, we shall not need to be told — of a world to come. But how the possession of the land of Canaan forms part of these everlasting mercies, and how that land can concern Abraham, and them that sleep in Abraham's bosom, we were yet to discover.

We now proceed to review the sacred oracles that any way relate to this subject, which were delivered during the period of Moses.

At the end of the four hundred years, mentioned in the second covenant made with Abraham, Jehovah proceeded to execute that promise and oath that he had sworn to the fathers of the Jewish race, to "judge the people" who should be "oppressing them in a land which was not theirs," and "to bring them back, and settle them in the land of Canaan." This he accomplished by Moses and Aaron, by Joshua, and the judges who succeeded him; and, lastly, by the victories of Saul and David: for it was not till the reign of this prince that Israel could be said, according to the words of the covenant, to possess all the land of Canaan, from the river of Egypt to the great river, the river Euphrates."

We have already seen that this was not "the everlasting possession of Canaan, promised" by the first Abrahamic covenant to the children of promise, for that covenant relates to the possession of Canaan, this very Canaan, (or some heavenly residence connected with Canaan,) in a future world, or future stage of the world's existence. However, in all these transactions in the interference of God to deliver the natural Israel from Egypt, in his miraculous guidance of them through the desert, and in his settling them in the land of promise, we see types of greater things to come. These historical events are often alluded to by subsequent prophets, as affording examples of what God will do for his people in the last day. And besides we are to remember, that though "they are not all Israel that are of Israel;" yet at this era the true Israel was, probably, nearly altogether included in the "Israel after the flesh;" and therefore

God, in his providential dealings with this people, was providing for his church.

At this present time the Israel of God must be sought for, as far as we can discern, among believing Gentiles ; but it appears that at a future period, when " the times of the Gentiles shall be fulfilled," the natural Israel will again sustain the character of God's people upon earth ; and although a remnant among the Gentiles be not extinct, yet the restored family of Abraham will, perhaps, be the great object of divine interference, in those last ages which touch upon the season of the second advent. " The natural Israel " does not, indeed, coincide exactly with " the Israel of God," to whom the everlasting promises are made ; yet, as has been before observed, by far the greater part of the oracles of God connect the history of redemption with the history of this people ; so that, in all our future inquiries, we must keep in view the history and predicted destinies of Israel and Judah.

When we read the account of the Exodus from Egypt, the miraculous passage of the desert, with all its incidents, and the establishment of the *theocracy* in the land of Canaan, let us remember we read not merely the wonders of old time, or the precedents of what Almighty power can do ; but we behold, in types and shadows, a pattern of spiritual things, and of a greater deliverance hereafter, which will place the faithful family in possession of the rest that remaineth for the people of God. " Now all these things," * says the apostle, happened unto them for ensamples ; and they are written for our admonition upon whom the ends of the world are come.' For the reference, however, that any thing in this part of

* 1 Cor. x. 11.

the Scripture may have to the concerns of the second advent, we shall wait the showing of the sacred writers themselves. To constitute a type, I am of opinion we should have scriptural authority, expressed or implied, that the event referred to is intended as a prophetical symbol of what shall be hereafter.

SECTION I.

The Song of Moses on the miraculous Passage of the Red Sea.

I SHALL now call the reader's attention to the Song of Moses, composed on occasion of the miraculous passage of the Red Sea.* This inspired song we shall find intermingles with the theme of thanksgiving for the late mercy received; an anticipation of glorious displays of power that terminate in the coming of the promised Redeemer, and the everlasting possession of Canaan. This divine poem, which I shall attempt to give from the original, like most others of these sacred hymns, is of the amœbæan or responsive kind; and it is of material consequence, to our proper understanding of the theme, to mark distinctly the different responses that are made. A first and second semichorus, with an occasional full chorus, seems to be the most natural distribution for us to follow; and the sense of the verses will, for the most part, point out where the divisions are to be made.

* Exod. xv. 1.

First Semichorus.

1. I will sing unto Jehovah, for he hath triumphed gloriously ;¹
The horse and his rider hath he thrown into the sea :
2. My glory² and my song is Jah,³
For he hath been my salvation.

Second Semichorus.

- This is my God, and for him I will prepare an habitation ;⁴
The Elohim of my fathers, and him will I extol.
3. Jehovah is mighty in conflict,
Jehovah is his name.

First Semichorus.

4. He cast the chariots of Pharaoh and his host into the sea ;
He drowned⁵ his chosen captains in the sea of Suph.⁶
5. The billows covered them.⁷
They sank into the deep as a stone.

Second Semichorus.

6. Thy right hand, O Jehovah ! is glorious in strength ;
Thy right hand, O Jehovah ! will discomfit the enemy :
7. And, in thy great majesty, wilt thou destroy thy foes :
Thou wilt send forth thy burning wrath, it shall consume
them as chaff.

¹ Or, "greatly is he exalted;"
or, "most highly hath he magni-
fied his glory; " *ἠδοξασεν γὰρ διδο-
ξασται.*"—SEPTUAGINT.

² For this sense of *קָדְשִׁי*, see SIMON.

³ Reading *יְהוָה*; a reading well
supported.—See KENNICOTT.

⁴ Or Him will I laud, *תְּבָרַח*, con-
decoravit laudibus.—SIMON.

" *δοξασεν αὐτὸν.*"—SEPT.

Glorificabo eum.—VULG.

⁵ Read *יָרַב*, with SEPT. and
SYR.

⁶ "Weedy Sea."—Dr. HALES.
Perhaps "Coral Sea."

⁷ The Samaritan reading is
generally preferred, *וַיִּכְסֹּף הַיָּם*.

First Semichorus.

8. When by the breath of thy mouth the waters were heaped together,
The waves stood like a mass,
The billows were congealed in the midst of the sea;
9. The enemy said, "I will pursue, I will overtake,
I will seize the prey, I will glut my vengeance,
I will draw my sword, my hand shall lay hold upon them:"
10. Thou didst blow with thy breath, the sea covered them,
They sank as lead in the mighty waters.

Second Semichorus.

11. Who among the gods 'shall be' like unto thee, O Jehovah,
Who 'shall be' like unto thee, glorified in thy sanctuary?
Terrible the songs of praise 'proclaim thee,'¹ acting wondrously;
12. Thou stretchest forth thine hand, the earth swalloweth them² up.

First Semichorus.

13. Thou shalt lead in thy tender love this people whom thou hast redeemed,
Thou shalt guide them in thy strength towards the habitation of thy sanctuary.
14. The nations shall hear and be afraid,
Pangs shall seize upon the inhabitants of Palestine:

¹ יָרָא וְיִתְרָא. Fearful, or tremendous, and terrible in praises; that is, pronounced to be such in the praises that shall be offered in thy sanctuary, especially on account of a wonder thou wilt hereafter perform, in a destruction of thy foes, more signal and terrible than this of Pharaoh and his host,

overwhelmed in the Red Sea.—Bishop Horsley has rendered the phrase, "striking with amazement in sudden manifestations." — *Biblical Criticism*. יָרָא, observe, is singular.

² "Them," the foes of the seventh verse.

15. Then shall the chiefs of Edom be confounded,
 Trembling shall seize on the mighty men of Moab.
 All the inhabitants of Canaan shall melt away,
 16. Fear and dread shall fall upon them.

• *Second Semichorus.*

Through the greatness of thine arm, they shall be still as a
 stone,
 Until thy people have passed over—O, Jehovah,
 Until the people whom thou hast purchased have passed
 over.

17. Thou wilt bring them, and plant them in the mountain of
 thine inheritance,
 The place which thou, O Jehovah, hast made for thee to
 dwell in;
 The sanctuary which thy hands, O Lord, have prepared.

Full Chorus.

18. Jehovah shall be king, for ever and ever.

The testimony of this inspired song to the fact of a second advent, may not appear to my readers to be very strong; and yet, I think, the final chorus can be considered as anticipating nothing else than that reign of Jehovah, which is still the theme of unaccomplished prophecy. This is the first mention we have found of kingly power, as ascribed to God, over the children of men; but, in the subsequent Scriptures, the allusion is very frequent; always, however, I believe, when men in the flesh are the subjects considered, in reference to the rule and authority of the Redeemer that is to come. He took to himself, indeed, no royal state or authority at his first coming; but, as we shall see hereafter, many oracles ascribe to him this character at his second coming. With these Scriptures, I consider this before us to be parallel: and if I

have been successful in my exposition of this sacred ode, the second of the responsive parties were taught to intermingle in their song all along, the anticipation of greater mercies to come, and the destruction of mightier foes than Pharaoh and his armies. Not, indeed, by overwhelming waters, as this first oppressor of the church had been destroyed; but by anger bursting forth in flaming fire, and consuming them as chaff—by the earth opening her mouth, and swallowing them up alive: and subsequent Scriptures will show, that we have not supposed an untrue event to be the subject of this part of the song.

In this view, we shall see a particular force in the reference to this song in the fifteenth chapter of Revelation; where those that obtain the victory over the last enemy, are said to “sing the song of Moses, the servant of God, and the song of the Lamb. Saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou KING OF SAINTS*!” We are to notice also, in this song, the magnificent language in which God’s taking possession of the mountains of Zion, for the habitation of his sanctuary, is described: and we may suspect that this does not merely refer to the tabernacle of Moses, or to the temple of Solomon; but relates to some circumstances of the everlasting reign.

SECTION II.

Moses’ Song of Remembrance.

No Scripture, however, will afford us a better opportunity of taking a transient glance at the summary of Jewish affairs, and of ascertaining their bearings upon the intro-

* Ver. 3.

duction of the final mercies of redemption, than the song taught by the divine command to the Israelites, which we find recorded in the thirty-second chapter of Deuteronomy.

On God's foreknowledge, as we read in the former chapter, that the Israelites would prove an apostate race, and bring upon themselves all the calamities threatened in the law, that specified the conditions of the covenant by which they were to hold the land of Canaan, in that provisional grant of it, which they were then to receive in virtue of what we have called the second covenant, made with Abraham; on God's foreknowledge of this, he commanded Moses:—

“ Write ye this song for you, and teach it to the children of Israel; put it in their mouths, that this song may be a witness for me against the children of Israel. For when I shall have brought them into the land that I swore unto their fathers, that floweth with milk and honey; and they shall have eaten and filled themselves, and waxen fat; then will they turn to other gods, and serve them, and provoke me, and break my covenant. And it shall come to pass, that when many evils and troubles are befallen them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouth of their seed: for I know their imaginations which they go about, even now, before I have brought them into the land which I swore. Moses, therefore, wrote this song the same day, and taught it to the children of Israel.”

The song, which we shall often have occasion to refer to under the title of “ Moses' Song of Remembrance,” begins with a remarkable proem, that may be justly said to consecrate the beauties of poetry to the service of religion:—

1. Give ear, O heavens, and I will speak,
And attend, O earth, to the words of my mouth;

2. Let my instruction drop as the rain,
 Let my speech distil as the dew;
 As the dew-drops upon the grass,
 As the drizzling rain upon the herbage:
3. For I invoke the name of Jehovah;
 Ascribe ye greatness to our Elohim.

The rain, and especially the dew, are among the most frequent images of the more modern poetry of the East, to describe whatever is acceptable and delightful: the word I have rendered dew-drops means that dewy moisture which, in a still and calm morning, *stands erect*; as the word * implies, is *bristled* on the spray of the plants on which it settles; an exact parallel to the drizzling rain of the next line, unshaken from the loaded bough. The whole is metaphorical, I conceive, of the *silent attention*, as well as delight, with which the divine instructions ought to be received.

4. The Founder 'of Israel,' † his work is perfect,
 Surely all his ways are right!
 A God of truth, and without iniquity,
 Just and upright is He.

The Founder or Creator of Israel, is not to be understood of the great Maker as forming man from the dust of the earth; but of God, as the framer and institutor of the civil and ecclesiastical existence of Israel as a people and church. The sentiment meant to be expressed in the text is the same as that in the parable of the vine-

* ערעם.

† from עמד, arctere, premere, ligare, formare; like the Arab. صور and the Syr. ܥܕܐ. Bishop Horsley prefers the rendering of Aquila, ὁ θεὸς ὁ ἀρχὴ.

yard in Isaiah,* or more briefly by Jeremiah: "I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me?"† It follows:—

5. This is a corruption, their blemish is not of his children,
'It is' a generation perverted and distorted;

The sacred song proceeds to expostulate with this apostate people; and in all his dealings with his professing, but not spiritually quickened, church, God will be found "true," as St. Paul remarks, though "certain of them have not believed."‡

6. Is this your return unto Jehovah,
O people, weak and unwise?

Was not he thy Father who formed thee,^a
Is it not he who created and established thee?

7. Remember the days of old,^a
Consider the years of generation beyond generation;
Ask thy fathers, and they will tell thee;
Thy elders, and they will inform thee.

8. When the Most High portioned out the nations,
When he divided the children of Adam,
He set the boundaries of the peoples,
According to the survey^d of the sons of Israel.

* Chap. v.

† Jer. ii. 21.

‡ Rom. iii.

^a Literally like a rope, or thread, which, instead of being straight, is found twisted and hampered, so as not to be disentangled.

^b "Is not he thy Father, thy owner he;
He made thee, and set thee in order."—HORSLEY.

^c Perhaps to give the full amount of *לְעוֹלָם*, we should translate, "The days hiding themselves in eternity."

^d *מִסְפָּר*, not only means to number, but to trace out in a book, or on a tablet; the cognate term in the Syriac and Arabic languages, signifies a shore, or coast.

This is justly considered as a difficult passage. The last verse might, perhaps, be rendered, "he set the boundaries of the tribes according to the number of the sons of Israel." But, upon the whole, I believe, it signifies not only that the Most High, in his original division of the earth among mankind, predestined the Holy Land to be the future residence of Israel; but that in fixing the bounds of the several nations of the earth, both in regard of time and place, he had in his view the future instrumentality to which he destined that people—to be the keepers and promulgators of his holy religion: so that, in the first instance, by their means, a remnant of all might be saved; and, finally, that in Abraham, and his seed, all the families of the earth may be blessed.

Has not the apostle this text in his view, when he tells the Athenians, "The Lord of heaven and earth has made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him," * &c. And when we consider the central position of the land of Canaan, and its advantages for communication by water with all parts of the globe, by the Mediterranean, the Red Sea, and the Euphrates, not to mention a remarkable alteration in the face of the country, that the word of prophecy seems to foretell, we cannot but be struck with the suitableness of the Holy Land to be the spot selected for the grand emporium of spiritual light and blessing, to all the nations that dwell on the face of the whole earth.

* Acts, xvii.

9. Surely this people was the portion of Jehovah,
Jacob was the lot of his inheritance ;
10. He nourished : him in the land of the desert,
He made him fat on the shining waste ;¹
He led him about, he instructed him ;²
He guarded him as the pupil of his eye :
11. As the eagle he brooded his nest,
And hovered over his young ;
He spread his wings, and received him,
He bore them upon his pinions :
12. Jehovah alone conducted him,
And no strange God was with him.

I hardly need stop to remark, that this refers to the supply of manna, and to the miraculous passage of the desert. Next follows a description of their taking possession of the rich country of Canaan : —

13. He caused him to mount the heights of the land,
And ~~eat~~ eat the productions of the plains ;
He suckled him with honey from the cleft,
And with oil from the hard stone of the rock.
14. The butter of the herd, and the milk of the flock,
Together with the fat of lambs ;
And rams, the breed of Bashan,⁴ and goats ;
And the fat of the kidneys of fed beasts.⁵
And thou drankest wine from the blood of the grape ;
Thou wast fat, thou wast thick, thou wast well covered.⁶

¹ See Samaritan Pent.

" young bullocks." LXX. KEN-
NICOTT and HORSLEY,

² HOUBIGANT, " In loco are-
posso pinguem fecit eum."

⁵ Compare Simon under *con*.

³ Perhaps, he encircled and
guarded around him.

⁶ For the transposition in this
place see HOUBIGANT and HORS-

⁴ Sons of Bashan, that is, LEY.

The ingratitude of this highly favoured people, their pride, and rebellion, and subsequent idolatry, is next described, as seen in the foreknowledge of God:—

15. Jacob ate, and was full,
And Jeshuron waxed fat and kicked!

And he forsook Eloah, his Maker,
And he slighted the author of his prosperity.

16. He angered him with strange gods,
With abominations did they provoke him.

17. They sacrificed to demons, and not to God;
To Elohim, whom they knew not.
New ones, lately come,
Your fathers feared them not.

18. Thou hast forgotten the Creator that produced thee,
And thou rememberedst not the God that formed thee.

19. And Jehovah beheld, and saw with indignation,
The provoking of his sons and of his daughters

20. And he said, I will hide my face from them,
I will see what their latter end will be.

Truly these are an apostate race,
Children in whom is no truth!

In this declaration of God's vengeance to apostate Israel, the expression, "I will see what their latter end will be," may, perhaps, denote that he would give them up for the present, and take them in hand again in the last days.

21. They have moved me to jealousy by that which is not God,
They have angered me by their vanities;

And I will move them to jealousy by that which is not a
people,
And by a foolish nation will I anger them.

This last verse is quoted by St. Paul, and applied to the call of the Gentiles and to the abandonment of Israel; at the season of the Gospel dispensation. So that we have a safe clew to guide us in the understanding of the time to which the following denunciations are to be applied—not to the Babylonian, but to the Roman captivity. I would further remark, that both the terms, “vanities,” and “foolish,” in the verses above, are to be understood in particular reference to idolatry; including, however, the false and vain worship of the Pharisees of the first advent.

22. Surely a fire hath been kindled in my wrath,
Which shall burn unto hell beneath;
And it shall consume the land and its produce,
And shall burn up the foundations of the hills.

Here is evidently an allusion to the desolation of the land of Canaan. Nothing can exceed the description given of its primitive beauty and fertility. But God had declared by Moses, that for their sins he would “bring their land into desolation, so that their enemies that dwelt therein should be astonished at it.”* And again: “The generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they shall see the plagues of that land, and the sickness which the Lord hath laid upon it, and that the whole land thereof is brimstone, and salt, and burning, nor any grass growing therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboim, which the Lord overthrew in his anger and his wrath, What meaneth the heat of this great anger?”

Every traveller that has visited the Holy Land in its present state has illustrated this prophecy; and even the

* Lev. xxvi. 32.

insinuations of infidels, not aware of the prediction, but meaning to deny its former fruitfulness, as described in Scripture! The prophecy is particularly to be referred to the state of the central district, Jerusalem and its neighbourhood. I shall make a short extract from a late traveller.

‘ In proceeding from Rama towards Jerusalem,’ he observes, ‘ after passing the hills of Latron, vegetation becomes rare and feeble; complete barrenness succeeds; and up to Jerusalem one traverses a red and sterile soil. The eye discovers nothing in the distance but the signs of vast natural eruptions and catastrophes, dry beds of torrents, and winding roads covered with sharp flint; to complete the picture, ruined cisterns, at the bottom of which a little stagnant water lies, fetid and green, with bare craggy mountains rising around.’ Such is the approach, preparing the mind for the awful impression about to be made upon it by the first appearance of Jerusalem. I perceived, in fine, long ramparts, towers and vast edifices, surrounded by barren and black ground, and rocks that looked as if they had been smitten by thunder.—‘ Mount Sion rose in view, and more distant the rugged mountains of the Arabian desert.’

Of the country on the other side towards Jericho, the author says: ‘ The road passes through narrow valleys and deep ravines, almost impracticable, that seemed made by some recent convulsion. The mountains looked as if they were stained with sulphur, as at Solfatara, in the neighbourhood of Naples; mountains of cinders, in the shape of imperfect and reversed cones, fantastic rocks, riven, overturned, or standing apart—these were the objects we encountered for many leagues.’—“ Throughout the whole of Judea,” he has

occasion to remark, — though the observation is surely to be confined to particular districts! — “occasional rain is the only indication of winter.” “Autumn brings no fruits, spring expands no flowers.” * Such is the picture of a “fruitful land made barren for the wickedness of them that dwell therein.” Still, however, we are to bear in mind, that this is the country destined for the wonderful display of the divine mercy and goodness hereafter; and therefore the foregoing observations are not unconnected with the subject of this book. But to proceed with the sacred oracle, which, after describing the fate of their country, describes the fate of the people themselves:

23. I will heap evils upon them,
I will spend mine arrows upon them ;
24. They shall be exhausted by famine, consumed by burning
heat,
And most grievous pestilence ;
And I will send against them the tooth of wild beasts,
With the poison of the reptiles of the dust.
25. The sword destroyeth abroad,
Terror in the secret chambers ;
Both the young man and the virgin,
The sucking infant with the man of grey hairs.
26. I said, I will disperse them to the remotest regions,
I will cause their remembrance to cease with man ;
27. Were it not that I feared the provoking of the enemy,
Lest their adversaries should mistake themselves :
Lest they should say, Our high hand,
And not Jehovah, hath done all this.

So that we may say these prophecies are preserved, and the Jewish nation made to exist every where before our

* M. le Comte de Forbin's Travels in Greece, Syria, &c.

eyes, that the world, that now is, may understand, that it was no common revolution, effected by the strength of their Roman forefathers, but was the special interference of Providence. These enemies are next described.

28. Surely *THESE* are a nation lost to counsel,
And there is no understanding in them!

29. Oh, if they were wise, they would understand this,
They would understand their last end;

30. How one shall chase a thousand,
And two put ten thousand to flight!

That is, their enemies, the Roman nation, so to call it generally, for the Scripture, as we shall hereafter see, considers the Roman empire as ruling the destinies of the civilized world, and as the great enemy to the people of God, from the destruction of Jerusalem to the second advent; and this song forebodes, though they are ignorant of it, and will not receive counsel, that at the latter end of their dominion, the sons of Zion will in prowess be immensely exalted above them. This fact subsequent prophecies will illustrate.

31. But, certainly, their Founder hath sold them,
And Jehovah hath delivered them up:
Yet not like our Founder is their founder,
And be our enemies the judges.

Here, "Founder" or "Creator" is to be understood as above, not as the original maker of men and nations, but as the framer, institutor, author, or founder of their civil and religious polity and institutions. Jehovah, in this sense, was the Creator of Israel. They could sing, "For he is our Maker, and we are the sheep of his pasture." But to anticipate the revelations of future prophecies, the being denoted by the Great Red Dragon with seven

heads and ten horns, he is the creator, framer, and contriver of the tyrannical and idolatrous institutions, both of ancient and modern Rome: and his hand it is which sways that combination of human power, which desolates the earth, and opposes the kingdom of Christ in the last days. But in this contest will be seen the inferiority of "the god of this world" to "the God of Israel."

The following lines are meant to portray the ruinous and fatal nature and consequences of these institutions, which are contrasted with the institutions of God. No doubt the blasphemous institutions of modern Rome, which has armed the world against the cause of Christ, are intended; the same that are symbolized in subsequent prophecies by "the cup of fornications," which makes "drunk all the kings of the earth," till they fall together in the great day of the battle of Almighty God.

32. Truly their vine is from the vine of Sodom,
And from the fields of Gomorrah!
Their grapes are grapes of gall,
Their clusters are bitter!

33. Their wine is the poison of dragons,
The virulent venom of asps!

What follows belongs to his people Israel—the true Israel of which he is the Author and Institutor—that is, if you regard the times of the Gentiles, the company of all faithful people among them; for they are the seed of Abraham now; and hence perhaps the metaphor of the sealed-up treasure, because a secret reserve, a remnant according to the election of grace, when the natural Israel would be in a visible state of apostasy, and the machinations of Antichrist have triumphed, almost to the extinction of the institutions of the Gospel. This is the Israel laid

up in treasure; though, in the last day, as we have reflected before, it appears that a future generation of natural Israelites will, in a very conspicuous manner, be owned as the seed, and "salvation" a second time "be of the Jews."

34. Is not this laid up with me,
And sealed up among my treasures?

It follows, that the Lord will at last avenge his own elect:

35. To me belongeth vengeance, I will repay;
In due time their foot shall slip.

Surely the day of their calamity is near,
And their destinies are hastening!

36. Jehovah will judge the cause of his people,
And will have compassion on his servants,
When he seeth that their strength is gone,
And none retained or left.*

This clearly forebodes, that at the season of this final intervention of divine power, the cause of God will be reduced to the last extremity. This awful fact will meet our view in subsequent prophecies.

37. When it is said, Where are their Elohim,
Their Founder in whom they trusted?

38. Who hath eaten the fat of their sacrifices,
And hath drank the wine of their libations?

Let them arise, and let them help you;
Let them be your protection.

I think with bishop Horsley, that these verses contain the taunts of the enemies of God and of his people, to which the following is a reply:

* "And none is left unmured, or at large."—HORSLEY.

39. Behold now that I, I am HE,
 And there 'are' no Elohim with me :
 It is I that kill and that make alive ;
 I wound, and it is I that heal,
 And there is none that delivereth out of my hand.

The awful oath of the great Jehovah is next introduced, to declare his irreversible decree respecting the final overthrow of the enemy before described :—

40. Surely, I lift up my hand to the heavens,
 And say: " As I live for ever,
 41. " I have sharpened the blade of my sword,
 " That my hand may execute judgment ;
 " I will render vengeance to mine enemies,
 " I will requite them that hate me ;
 42. " I will drench mine arrows in blood,
 " And my sword shall devour flesh ;
 " The blood of the slain and of the captive,
 " The hairy head of the enemy."

This complete destruction of the adversary by the sword of God himself, cannot, I think, be referred to a different catastrophe from that of the judgment to be executed upon the ungodly, when, according to Enoch's prophecy, " the Lord shall come with his Holy Myriads."†—This can be nothing else than the avenging sword of Job's Redeemer.‡ The tremendous oath with which this declaration of vengeance is introduced is much to be remarked ; as we shall notice, in other Scriptures, the same form of denouncing " the judgment of the great day of the battle of Almighty God," as we find it termed hereafter.

* See Parkhurst.

† Jude, v. 14.

‡ Job, xix: 23, &c.

We are next to notice the conclusion of this prophetic song:—

43. Shout for joy, ye nations, with his people,
When he shall have avenged the blood of his servants,
When he shall have rendered vengeance to his adversaries,
And shall have absolved his land and his people.

Here we gather that the consequence of this signal vengeance upon the wicked and idolatrous adversary, will be the restoration or re-establishment of his people Israel; for, "his people," as opposed to the nations, must necessarily mean them. Again, they are said to be absolved—"covered," as to their sin; an atonement is accepted on their behalf, as well as their land. This must refer to the same people and country that were described in the former part of the song, as suffering the chastisement of God. Both the people, therefore, and the country, we discover are to be restored from their present desolate state, no doubt, as we shall see hereafter, to be the subject and the scene of future wonders. The nations of the earth also, it seems, are to share in the blessedness of his people; they are not merely, as on a former occasion, to be called on *their* apostacy, to "move them to jealousy;" but, *they* are to be blessed, and the nations are to be blessed with them: and who can forbear to see in this the complete fulfilment of the promise to Abraham: "In thee and in thy seed shall all the families of the earth be blessed?"

SECTION III.

The Introduction to the Blessing of the Twelve Tribes.

THE introduction to the blessing of the tribes by Moses before his death will next demand our attention. The passage, I admit, is involved in some obscurity; but we have the opinion of two great critics* of modern times, that it relates not to the then condition of the twelve tribes, but to the general extension of the blessing over the whole race of mankind at a future era. I shall transcribe the translation of bishop Horsley, referring to his sermons and "Biblical Criticism" for its corroboration.

2. Jehovah came from Sinai; †

His uprising was from Seir :

He displayed his glory from Mount Paran,

And from the midst of the myriads came forth the Holy One, ‡
On his right hand streams of fire.

3. O loving Father of the peoples !

All the saints are in thy hand ;

They are seated at thy feet,

And have received of thy doctrine ;

4. To us he prescribed a law,

Jacob is the inheritance of the Preacher.

5. He shall be king in Jeshurun,

When the chiefs of the peoples shall gather themselves
together,

In union with the tribes of Israel.

"Jehovah came from Sinai"—or "came forth visibly at Sinai." There we saw the God of Israel. At "Seir"

* Houbigant and Bishop Horsley.

† Deut. xxxiii. 2.

‡ Or with Dr. Kennicott, "And he came from Meribah-Kadesh."

also, and at "Mount Paran" "his glorious light shone forth before our eyes,"—"above the brightness of the sun*." And the Jehovah spoken of, the God of Israel, whom Moses and the elders saw, is described, as "the Holy One with his myriads." A fiery stream issues forth from before him, the usual denunciation of vengeance to the enemies of God! He is addressed, if we retain bishop Horsley's translation, as the loving father, not of one nation only, but of "the peoples." All the saints are in his hand, that is, all the sanctified or consecrated objects of redemption, which is equivalent to "the woman and her seed,"—"Abraham and his seed," of former prophecies. These are all placed by God the Father in the hand of the Son: "Thine they were, and thou gavest them me." And he is their teacher; "they sit," as disciples, at his feet. That is, the elect of God in all nations, and in all ages of the world, are contemplated as gathered together in one under the great Redeemer, their head.

In subserviency to this great work he now comes forth from his invisible glory to prescribe a law to the church of Israel, which is to be a shadow of good things to come. This nation is henceforth to be his particular inheritance on earth; they are to be the depositaries of future revelations, and through their instrumentality he means to act upon the rest of mankind.—"The inheritance of the

* "The subject of the poetical description, in this stanza, is the appearance of the Shechinah. Of this we have no particular description; and therefore we know only, in general, that it was light." But is it not probable that it was distinguished from other lights by many peculiarities in its appearance, besides its degree of brightness? Is it improbable, that what the first idolators substituted for it, the sun, actually bore some faint resemblance of it? That the Shechinah, therefore, was a mass of unparalleled splendour, shooting out long rays in all directions," &c.—BIB. CRITICISMS.

preacher :” Bishop Horsley has taken great pains to illustrate the propriety of translating the Hebrew term קהלת, both in this place and in Gen. xxxv., 11, by the term “preacher.” Preacher is a term, perhaps, hardly sufficient to express the meaning of the word. It denotes a person who calls, or solemnly convokes together a multitude, in order to address or instruct them. . As applied to the Saviour, it seems to designate him as effectually calling his people by his Spirit “in due season,” and thus attracting them to him to receive his instructions. He is the great CALLER, and they are said in Scripture to be “called according to his purpose.” — “Us,” says the apostle, “whom he hath called not of the Jews only, but also of the Gentiles.” So again, when he comes in the visions of the Revelation, they that are with him are said to be “called and chosen and faithful.” “He shall send his angels, and they shall gather together his elect from the four winds.”

It is finally declared in the passage before us, that the Preacher, who then chose Israel for his peculiar possession, would be one day known in Israel, when that nation should be in a state of great prosperity, for this appears to be the meaning of Jeshurun, — would be known as their king, and that, too, at a time, when the chiefs of the peoples of the nations of the earth would be gathered in union with the tribes of Israel. And I conceive we shall not hesitate to conclude the time in the prophet’s contemplation to be the same which the last oracle we consulted embraced, when it said : “Shout for joy, ye nations, with his people, when he shall have avenged the blood of his servants ; when he shall have rendered vengeance to his adversaries ; and shall have absolved his land and his people.”

In this connexion, the short blessing pronounced on Judah, among the rest of the tribes, will appear very significant.

And this was the blessing of Judah : For he said :
Hear, O Jehovah ! the voice of Judah,
And bring *HIM* to his people.
HIS hand shall contend for *them*,
And shall be their help against their enemies ! *

In the same connexion, too, we are probably to take the magnificent conclusion of this prophecy :

There is none like the God of Jeshurun !
He rideth on the heavens to thy aid,
And on the clouds in his glorious might :
The eternal Elohim answereth to thy call,
And beneath are the everlasting arms.
And he will thrust out the enemy before thee,
And he will give command to destroy ;
And Israel shall dwell in security,
Alone ' shall be ' the fountain of Jacob.
On a land of corn and wine,
Shall his heavens let fall the dew !
Happy art thou, O Israel !
What people is so saved as thou ? †
In Jehovah is the shield of thy help,
And his sword is thy glorious might.

• Bishop Horsley thus : —

“ And this for Judah. And he said,
Hear, O Jehovah, the voice of Judah.
וְאַתָּה, And the mighty one of his people אֱלֹהֵינוּ bring thou to him.
Great for himself shall be his power,
And thou shalt be his help from his enemies.”

† Or, who is like thee, a people saved, or rendered victorious.

Thine enemies shall fail before thee,
And thou shalt tread on their high places.

This might be supposed to refer to the first possession of Canaan under Joshua; the prosperity and security of Israel, on that occasion, however, must be acknowledged to have little corresponded with this magnificent language:—The fountain of Jacob flowed not alone and uninterrupted. Being previously taught, therefore, that there is a future possession of the promised land foretold, we can hardly refuse to apply to that era the fulfilment of this glorious prophecy; and in this connexion, perhaps, subsequent predictions will enable us to discern in the 26th verse something more than a metaphorical description of the exertion of the invisible powers of Providence. “He rideth on the heavens to thy aid, and on the clouds in his glorious might.”—What if he, who “came at Sinai”—who “shone forth at Seir”—and “displayed his glories at Mount Paran”—should be one day seen, so that every eye shall behold him “coming in the clouds of heaven with power and great glory!”

SECTION IV.

The Prophecies of Balaam.

- I SHALL be excused, if I include among the oracles of the age of Moses the prophecies of Balaam. Their direct testimony to the second advent may not indeed, at first sight, be considered as very great; yet some light is certainly thrown upon the future destinies of that extraordinary people whom God was then separating from the

nations to be the keepers of his holy oracles, and to be the chief instruments of their fulfilment in every subsequent age. I need not rehearse Balaam's well-known story. The following is the first "word" "put into his mouth" as he looks, from the top of the hills, on Israel encamped in the valley below.

7. Balak hath brought me from Aram*,
The king of Moab, from the mountains of the East.

Come, pronounce imprecations for me on Jacob,
And come, execrate Israel!

8. How can I curse? God hath not cursed!
How can I execrate? Jehovah hath not execrated!

9. Surely, from the top of the rocks I see him,
And from the hills I behold him!

Lo! a nation that shall dwell alone,
And shall not count itself among the nations.

10. Who shall count the dust of Jacob?
Or number the mass of Israel?

May I die the death of the righteous,
And be my last end like unto his!

This prediction evidently points out the peculiar character of this people; the immense and countless multitudes it must one day produce according to the promise made to Abraham. In the last verse, the wicked prophet is made to see the happiness of the righteous persons (for the word is plural) who die in Israel; that is, who, walking in the footsteps of Abraham's faith, are justified as he was, and, though they "die, not having received the promise," yet die in faith, and shall, with all the spiritual seed of Israel,

* Numbers, xxiii.

be heirs of the world, at some future season. This makes the unfaithful prophet exclaim, "May *my last end* be like his!" That is, not, my *death* like Israel's *death*: that would have scarcely any meaning in this connexion: but, in the last day, when the Redeemer shall stand upon the earth, when all that believe, the whole Israel of God, shall be blessed with faithful Abraham, to whom—to his seed the promise is given, that he should be the heir of the world—O then might but my last end be like Israel's!

Again the unwilling prophet, while he seeks the wages of unrighteousness, is made to deliver to his employers the unwelcome truth:

18. Arise, Balak, and hear,
Hearken unto me, son of Zippor:
19. No mortal is God that he should lie,
Nor child of man that he should change his mind:

Doth he say, and not do?
Or speak, and not perform?
20. Lo! I received a blessing,
And I have blessed, and I cannot reverse it.
21. No vanity can I see¹ in Jacob,
No fruitless toil can I behold in Israel.

Such I believe to be the true meaning of these lines; the prophet is compelled to own that the religious hope which now actuates Israel is no vain superstition. The undertaking in which they are now embarked is no mad scheme of human ambition, nor contrivance of human policy, so

¹ The Samaritan and Syriac, gums, read the verb in the first as also Onkelos and the Tar- person.

often ending in disappointment, and proving in the sequel vanity and vexation of spirit. No:—

Jehovah his Elohim is with him,
And the shout of a king is in him¹.

As though the prophet would say, No vanity, but the Eternal God is in yon tabernacle: methinks I hear in the vision of future ages, a royal salutation, a shout as of “numbers without numbers” saluting the promised KING, coming at length in his kingdom. In the view of this great event, and in order to its destined manifestation,

22. God is bringing him up from Egypt,
He reareth himself like the rhinoceros²:

23. Truly there is no augury in Jacob,
Neither is there divination in Israel;

From time to time will it be told to Jacob,
And to Israel, what God is about to do³.

This nation is possessed of a true spirit of prophecy—no vain augury of soothsaying, as in the nations around, is practised in Israel; but God hath committed to them his sacred oracles, and will cause them to foretel things to come, as his wisdom sees necessary, for the comfort of his people. God having destined this nation to such a

¹ “The sound of a royal trumpet is with him.”—HORSLEY.

² “*Elationes sui ipsius: qualis est animalis, תרן, (ab elatione dicti).*”

SIMON. The allusion seems to be to the manner in which these animals toss and lift up themselves, in their irresistible course, over-

turning all that dare to oppose them. Perhaps this verse should follow the 23d.

Bishop Horsley thinks this verse an interpolation here.

³ See Delgado, in Boothroyd's notes.

purpose, of course it will be dangerous for any people to oppose its settlement, or molest it in its course :

24. Lo, the people riseth up as a lioness ;
 Like a lion he lifteth himself up :
 He coucheth not till he hath devoured the prey,
 And hath drank the blood of the slain.

This, at least, will serve to represent the final issue of all the struggles of Israel with their enemies.

Again, as we read in the twenty-fourth chapter, " The Spirit of God is upon Balaam," and he takes up his parable and says :

3. Balaam the son of Beor hath spoken,*
 The man whose eyes were closed hath spoken ;¹
 4. He hath spoken who heard the words of God,
 And received the instructions of the Most High ;
 ' Who' beheld the visions of the Almighty ;
 ' Who' fell, and his eyes were opened :
 5. How beautiful are thy tents, O Jacob !
 Thy tabernacles, O Israel !
 6. As the watered vallies are they spread out,
 As the gardens by the rivers' side !
 As the lign aloes² the plantation of Jehovah,
 As the pine trees by the waters !

* Numb. xxiv.

¹ " The man strong in the secret eye."—HORSLEY.

² אלהים, *aloe trees*, or *lign aloes*, as our translation rightly renders it. " A sort of tree," says Calmet, " which comes from the East

Indies, of about eight or ten feet high. At the head of it is a large bunch of leaves, which are thick and indented, broad at bottom, but growing narrower towards the point, and about four feet in

7. He shall pour water 'profusely' from his urn¹,
 And his seed shall become a multitude of waters :
 And his king shall be higher than Gog,
 And his kingdom shall be exalted.
8. God is bringing him up from Egypt ;
 He reareth himself like the rhinoceros ;
 He shall devour the nations his enemies,
 And he shall make bare their bones,
 And stamp on their severed limbs.²
- He hath couched, he hath lain down as a lion,
 And as a lioness ; who shall stir him up ?
- They are blessed who bless thee,
 And they are cursed who curse thee.

This prophecy may form a comment upon the original blessing given to Abraham and Jacob ; the multiplication of their seed, the high exaltation of one of them, of royal dignity, is clearly marked ; and if the reading of

length." "It is manifest that a large number of these trees, growing regularly together, and viewed from an eminence, would look not unlike an *encampment*; and to these Balaam compares the tents of Israel." — PARKHURST.

¹ So Geddes, who abides by the present text. As these two lines now stand, they appear to contain a prophecy of the great increase of the seed, or progeny of Israel: but the reading of the Septuagint has led some to imagine that the present text is corrupt. It appears to me, however, that the Septuagint have rather given a loose

paraphrase of these and the two following lines together:—"There shall come a man of his seed, and shall be lord of many nations. And the kingdom shall be exalted above Gog, and his kingdom shall be increased." The Samaritan agrees with the Sept. in reading Gog, instead of Agag.

² ירנ, prop. pars secta. ירנ, agitavit, percussit pede terram.—SIMON.

We should not, as many translators, lose sight of the metaphor: it is still the rhinoceros tearing his prey.

Gog, instead of Agag, be correct, a connexion is pointed out between this and some subsequent prophecies, which we shall have to notice. I shall only here beg the reader's attention to the last two lines. Surely, to say the least of them, they clearly announce that there is no favour to mankind, but in connexion with Israel; and that all that oppose themselves to this people, must be destroyed!

Lastly; The prophet, under the impulses of the Spirit, calls the king of Moab to him, "to advertise him what this people shall do to his people in the latter days." After the same exordium, as in his last prophecy, he proceeds:

17. I can see him, but it is not yet;
 I can behold him, but it is not near;
 There shall come a star out of Jacob,
 And a sceptre shall rise out of Israel,
 And shall smite the corners of Moab,
 And destroy all the children of Seth.

The Targum of Onkelos is, "I shall see him, but not now: I shall behold him, but he is not near. When a king shall arise from the house of Jacob, and the Messiah be anointed from the house of Israel, he shall slay the princes of Moab, and rule over all the children of men."

18. And Edom becometh a possession,
 A possession also becometh Seir;
 19. And Israel acquireth strength,
 And Jacob closeth up his enemies,¹
 And destroyeth him that escapeth from the city.

¹ Transposing אִיבֵר, and dividing the letters thus, אִיבֵר. (Comp. رنم.)

As this may be possibly, though I think with little probability, supposed to refer only to the victories and conquests of the early kings of Israel, I shall not dwell upon this part of the prophecy: but proceed to some intimations which are given concerning the affairs of Israel in the last days, at the close of the prophecy, which seem more exclusively connected with our subject. “ And looking upon Amalek, he took up his parable and said :

“ Amalek is the head of the nations,
But in his last end he perisheth a spoil.”

This is supposed to have been fulfilled in the expedition of Saul, recorded 1 Sam. xv. 7. Compare Exodus, xvii. 14.

“ And looking on the Kenite, he took up his parable and said :

Strong is thy dwelling,
And thou hast placed thy nest on a rock ;

Nevertheless the Kenite is a prey,
Until Ashur lead *thee* captive.

Understanding this of the Kenites, who were found by Saul among the Amalekites, and whom he dismissed, we may understand the prophecy to predict their gradual consumption among the Israelites, when dislodged from their strong hold, until the period of the captivity of the ten tribes.

On the foreboding of this great judgment to fall on Israel as a chastisement of the Almighty, the prophet exclaims :

Alas! who shall survive the destruction from God?
Even the oppression¹ from the hand of Chittim?

But Ashur shall be brought low:²
And Heber shall be brought low:
And *HE* too shall perish for ever.

The passage is justly considered as obscure, and has given rise to various interpretations. If the above be correct, by the oppression from the hand of Chittim, we are to understand those judgments inflicted on the Israelites by the Europeans, both Macedonians and Romans.³ But as Ashur, and as Heber had been depressed, so should at last the mightier European foe. By Heber, from the connexion, I understand the Persians. The term signifies, "He who passes from the other side," more especially "He who comes from the other side of the river" — "the Euphrates." This was the situation both of Nineveh and Babylon, but more particularly of the Medes and Persians. To them, therefore, I conclude the term Heber to apply, and that Ashur denotes both the Assyrian empires, that of Nineveh and that of Babylon.

¹ From the Arab. ضيم. —
See SIM. Lex. Or, perhaps, it
might be better, with Dr. Geddes,
after the reading of the LXX, and
a Samaritan MS. to render

Who shall escape from the hand
of Chittim.

The Vulgate renders "Venient
in trieribus de Italia, superabunt

Assyrios, vastabuntque Hebræos,
et ad extremum etiam ipsi peri-
bunt."

² Translating *u* impersonally.

³ Both the Macedonians and
the ancient inhabitants of Italy
were descended from Kittim, כִּתִּים,
the son of Javan. — See WELLS'
Geog. Part I. cap. III. sect. ii.

Bishop Horsley, though he does not give the same explanation of these lines, very justly designates them as "a complicated exhibition of the infinitely varied business of the whole world, from the prophet's own time to the fall of the Roman empire."

The prophecies of Balaam, therefore, confirm the former prophecies respecting the high destinies of Israel in the dispensations of God; and they seem to discover to us that the last foe that falls for Israel's sake is **EUROPEAN.**

CHAPTER IV.

THE PROPHECIES OF THE ERA OF DAVID.

IN pursuing our chronological survey of the Scriptures, for the purpose of collecting the information they have, from time to time, imparted respecting the glorious advent of the Saviour, we now enter, after a long interval of three hundred years*, “from Moses to Samuel,” upon a new era of prophecy, which may be justly considered as *the era of David*: since by him chiefly were delivered those oracles we are going to consult.

The Spirit of prophecy began, in this age, however, with a more lowly instrument than the son of Jesse. In proceeding to make known to the church some further mysteries of the coming of the great Redeemer, Hannah, the mother of Samuel, is first the subject of the divine inspiration. Samuel was a child obtained by a mother's prayer, after long waiting, and many disappointments of her hope. In these circumstances, she seems to be regarded, in the view of Heaven, as a type of the “mystic Eve,” who has, at length, gotten her “promised seed” from Jehovah. In this character she is inspired to prophesy, and she pursues a theme that suits neither herself nor Samuel; but which bears a very strong resemblance to the words afterwards put in the mouth of the virgin mother of our Lord†.

* From 1451 before Christ to about 1165.

† “The ancient Jews referred this hymn of Hannah to the times of the Messiah.”—DEAN ALLIX.

And Hannah prophesied, and said:—

1. My heart exulted in Jehovah,
My horn was erected in God;
My mouth was opened over mine enemy,
When I rejoiced in thy salvation!
2. There is none holy as Jehovah,
Surely there is none besides thee,
And there is no protector like our Elohim.

The sense of her own mercies, we may suppose, first kindled the thought of gratitude in Hannah's mind; but, while she seeks to express her happiness and thankfulness to God, she is filled with the Holy Ghost, and her language soon swells with a greater theme than the birth of Samuel. Even in the expressions with which the hymn opens, we should regard her as the church exulting in the midst of her insulting foes, in prophetic anticipation of a Saviour's birth, rather than as Hannah exulting over her reviling sister. But the subject becomes more distinct and manifest as we proceed:—

3. Talk not so very proudly,
Let not arrogancy come out of your mouth;
For Jehovah is a God that discerneth,
And by him* actions are weighed.

As addressed to the scoffers of the church, and of her hopes, we see the propriety of these reproofs, and of this solemn appeal to that God who will judge the world in righteousness. In regard of Hannah's private enemies, the propriety and importance of this would not be so manifest:—

* For כִּל, all the versions have כִּל.

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4. The bow of the mighty was stayed,*
And the enfeebled were girded with strength.
5. Those that were full have been hired for bread,
And they that hungered have relinquished † the prey.
The barren woman hath borne seven,
And she that was fruitful in children hath drooped. ‡

These are general figures, descriptive of a deliverance, wrought for certain poor and afflicted objects, that produces a complete reverse, not only in their own condition, but in the condition of their insulting enemies. The same metaphor is used in the “Magnificat”—“He filleth the hungry with good things, and the rich he sendeth empty away,” &c. The meaning is evident; the people, who, as the children of promise, are waiting for deliverance from the expected Saviour, will be found, for the most part, a poor and afflicted, perhaps a persecuted people; and the salvation, which God will accomplish among mankind, will be of a nature that will lay low the pride of man, and strangely reverse the condition of men in society. In short, the power of God, and the nothingness of man, is to be eminently displayed in this transaction:—

6. Jehovah killeth and maketh alive,
He bringeth down to hell and bringeth up:
Jehovah maketh poor and maketh rich,
He bringeth low and he exalteth.

This is, indeed, a striking intimation to Israel, that the salvation expected was not to be accomplished by

* Literally “sealed up.”

† See the Arab. خذل, contempsit, reliquit.

‡ Become weak, or weary; it is applied both to the languor of sickness, and the fading of plants.

might or power of man; but by the sovereign grace of God, and by his strength, exerted often in man's extremest weakness. The patriarchs, who first received the promises, were made to feel this in their own private walk with God: "Out of weakness they were made strong," "against hope they believed in hope," and found that "nothing" was "too hard for God." Their enemies, who seemed to be too mighty for them, were subdued beneath those, whom they despised, and whose religion they derided.

The language of the part of the song which next follows is much to be remarked. The general subject which it embraces is, the exaltation to eternal glory, in defiance of the opposition of man, by the direct interference of divine power, of a very poor abject man, and of a depressed people.

The late bishop Horsley has remarked, on the last verse of the fifth psalm: "The Psalmist, speaking with the highest assurance of the final deliverance and happy condition of the good, is driven, as it were, by the Spirit that inspired him, to a choice of words; fixing the blessing to a single person, to him who is blessed over all, and the cause of blessing." Similar observations may be applied to the remarkable passage which follows. Speaking of the low and miserable situation, in this world, of the objects of future exaltation, the prophetess is driven, as it were, by the Spirit that inspired her, to a choice of words, fixing the predicted humiliation and wretchedness to a single person, to him who, by his humiliation, hath exalted us; and by his suffering, has become the cause of happiness to his people:—

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8. He raiseth up from the dust a poor exhausted 'one,'¹
He exalteth from the ashes 'one' most destitute;²

That he may be seated with 'his' princes,
Ay, a glorious throne he causeth them to inherit!

The throne referred to, in this place, is the Eastern divan; the royal seat, not only of the monarch, but also of his most eminent princes, who may be strictly said, "to sit down with him on his throne."

For the pillars of the earth are Jehovah's,
And it is he that hath placed the world upon them :

9. He keepeth the feet of his beloved,
And the wicked are silent in darkness.

Some critics have exceedingly perplexed themselves, to account for the word I have rendered "his beloved," being found in the singular. In the interpretation here offered, the reason is plain. Perhaps no word of equal importance has been often so inadequately translated; it is sometimes rendered *saint*, sometimes "*merciful one*;" though the word from which it is derived is very properly rendered "loving-kindness," and tender affection. In the form in which it is used in the passage before us, as I have elsewhere observed, it "ought to signify the *object* of the tenderest affection; of an affection naturally or spontaneously flowing from its agent, such as parents feel for their children." It is here, and in many passages of Scripture, an epithet of the "well beloved," the "dearly beloved of the Father;" and in Deuteronomy, the thirty-

¹ דל, א דלל, *exhaustus est*, et *minutus, extenuatus est*, specialiter *viribus et opibus*.

² אבן, *egenus, pauper, miser, oppressus, aliena ope indigens*.—SIMON.

third chapter, verse the eighth, it is remarkably applied to the object of Israel's worship. To proceed :—

10. For, not by strength can man prevail ;
They that contend with Jehovah are broken to pieces :
He thundereth over them in the heavens ;
Jehovah judgeth the utmost parts of the earth.
And he giveth strength to his king,
And erecteth the horn of his anointed.

We have, evidently, here a contest displayed between God and rebellious man, which is terminated by the interference of the Deity, who cometh to judge the utmost parts of the earth. The issue is the exaltation of the anointed King.

This passage is remarkable, as being the first that contains the term “ anointed,” or “ Messiah,” the famous epithet of the Redeemer ; under which term the Jews so long expected, and still expect, their Saviour. It has been often, and rightly, explained to refer to the custom of inaugurating prophets and priests, and kings, into their office, by pouring oil upon their heads ; denoting that the gift of the Spirit was bestowed upon them to discharge their important functions among mankind. The term Messiah, though principally, perhaps, applied to the Redeemer in his regal character, denoted also that he should unite in his royal person the characters of prophet and priest also, since the truth of every type, and of every shadow, must meet in him.

In reviewing the contents of this divine song, I conceive we shall feel little hesitation in referring, generally, the contest here described between the Almighty and the insulting foes of the church, and terminated, at length, by his own thundering right hand, to that “ hos-

tility" which was to rage between the "mystic woman and HER SEED," and "the serpent and his seed:" the same contest, as to its termination at least, which Enoch saw finally concluded by "the Lord," who came "with his holy myriads" to judge an "ungodly" race; that final conflict with the apostate idolaters described in "the song of remembrance," taught to Israel by Moses; and, we may add, that in which the destroyers from Chittim, in Balaam's prophecies, perish for ever, by the hand that had before brought Ashur and Heber low.*

But what is most remarkable in this prophecy of Hannah, and which breaks upon us as a new fact revealed to the church by the Holy Spirit,—or if not altogether new, now more plainly revealed,—is, the great humiliation and deep depression of the Saviour of men, at some period of his career, before the final victory is vouchsafed. It is not only represented, that the objects of his deliverance are a weak, oppressed, and afflicted people; but that he who appears at their head, the future king who sits in the midst of his princes, after that they are exalted from their low estate, and are avenged upon their injurious enemies,—that even he, "the seed," spoken of as one, "He to whom the promises are made," He himself is described as "a poor, exhausted" person, "raised from the dust;" one "most destitute" or "wretched," raised from the mourner's ashes,—that the King, the Messiah, to be exalted in the last day, "the woman's seed," that should "bruise the serpent's head," should be one, who, in some respects, "out of weakness was made strong!" This might certainly have been understood as throwing some light

* Jude, 14; Job, xix. 23, &c.; Deut. xxii. 40, &c.; Numb. xxiv. 24.

upon the symbol of "the bruising" of "his heel," in the primeval promise, and, perhaps, of the victim slain in sacrifice. But, although in the subsequent prophecies it appears a theme very frequently blended with the predictions of a conquering and almighty Deliverer; yet, as we know from the New Testament, this was ever a stumbling-block, a "stone of offence," to Israel. Not only did it seem contrary to their ideas of national honour and worldly greatness, who expected only a temporal, carnal Saviour; but the disciples of our Lord, when they had seen him in the character of a suffering man, could not endure the thought that he must suffer the extremes of human misery and wretchedness. So slow of heart were they to believe all that the prophets had spoken, that the Christ ought to suffer these things, and 'then' "to enter into his glory." But after their understandings are opened to understand the Scripture, we may almost say, they refer to the passage before us, as one of the testimonies to a suffering Saviour that they should have understood before: "Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days."*

One question more may well arise from what we read in this song: Are "the holy myriads" that "come with the Lord," at the last day, not angelic beings merely, but those princes of the King Messiah, that are, like him, exalted from a low and afflicted state among mankind, suffering with him, and afterwards reigning with him when his glory is revealed? Of this I am confidently persuaded: they are the "Abraham and his seed," to whom the promise is made, that "He shall be the heir of

* Acts, iii. 24.

the world." But let it be reserved for subsequent passages, which we are to examine, to confirm us in this hope, and to make us "love" more and more "the appearing of Jesus Christ."

SECTION I.

Extracts from the Psalms.

WE now enter upon the book of Psalms, where the oracles delivered from God at this period are, for the most part, contained. I have already, in a work I have ventured to lay before the public, endeavoured to show that Christ, and the events of his first or of his second advent, are the perpetual theme, from one end to the other, of this sacred book. But I must remember, my subject now confines me to the oracles relating to the second advent. I have not now to vindicate, as belonging to the blessed Jesus, the griefs and sorrows, the mental conflict, and the boast of conscious virtue, so erroneously interpreted of David; but to show, that one greater than David is invested, in these Psalms, with the crown and the sceptre, and proclaimed as God's "first-born, higher than the kings of the earth," before whose victorious sword the apostate nations fall, till the wicked are extirpated from the earth.

This glorious theme, perhaps, oftener enters into these songs of public praise, than our present object will demand its repetition. It will be sufficient if we copy the most remarkable, and what may serve to throw increased light upon the object of our inquiry. I shall

hope to be excused, too, if I refer to my former publication for the notes that attempt to establish any thing new in the translation.

I would point out, in the first place, as clearly belonging to the second advent, the former part of the second psalm; or, as it should be numbered, the first: the first and second forming originally but one psalm;* an additional proof that the example of righteousness in the first psalm, according to our division, is not so *directly* intended to stimulate the endeavours of renewed man, as to afford, as it were, a mirror that might reflect the image of Him, whose righteousness and perfect holiness propitiates for his people, and invests them with a character and glory to which, in themselves, they can have no title or claim.

We read of this blessed man, “blessed above others, and the cause of blessing,” who is described in the psalm, (though rejected of men at his first advent,) sitting as anointed King at God’s right hand, till his foes are made his footstool:—

8. And I will give thee the nations for thine inheritance,
And the utmost parts of the earth for thy possession.

This verse, taken by itself, might indeed be referred to the further extension of that Gospel reign that now pervades a small part of the nations, and not to a second advent; but what follows clearly shows another sort of conquest than that of the peaceful persuasion of the Gospel message:—

* Ως καὶ ἐν τῷ πρώτῳ ψαλμῷ γεγραπται, υἱὸς μου εἶ συ. Acts, xiii. 33. —
GRIESBACH.

Thou shalt break them with a sceptre of iron;
Thou shalt dash them in pieces like a potter's vessel.

Now, then, O kings, be wise;
Be taught, O rulers of the earth;

Obey Jehovah with fear,
And tremble with terror;

Adore the Son, lest he be angry,
And ye be cut off in your course.

For yet a little while and his anger will blaze forth;
Blessed is every one that hath taken shelter in him.*

A new title, we observe, is in this oracle given to the Saviour. He who in former prophecies has been announced as the woman's seed, "the Lord from heaven," the "kinsman God," — "the redeeming angel," — "the seed of Abraham," — "Israel's anointed king," is now entitled "THE SON," and in this character he is often spoken of in subsequent Scriptures. The foundation of this character, I doubt not, is to be found in his everlasting personal relation to the Father. *Origination* from the Father we should not say, unless we negative some-

* "The sole application of this illustrious prophecy to the Messiah or Christ, was the unquestionable doctrine of the primitive Jewish church. The Midrash Tillim understands the Gentiles, verse 1, of Gog and Magog, alluding to Balaam's prophecy, Numb. xxiv. 7."

See Dr. Hales, vol. ii. 371, who remarks, "The appropriation of these two kindred prophecies to Jesus Christ, as the FIRST BORN, Psalm lxxxix. 27, or THE ONLY *genuine* Son of God, John, iii. 18, in the sublime introduction of the Epistle to the Hebrews, i. 5, 6, precludes their primary or literal application to *David* or *Solomon*, and their secondary, or spiritual, only to CHRIST: a fiction introduced by the later Jewish Rabbies, 'to answer the heretics, or Christians,' as *Solomon Jarchi* confesses."

thing that belongs to the term, and say, it implies not a beginning: it is an everlasting origination. He is "the brightness of the Father's glory." But, lest we should imagine the bright uncreated light, issuing from the paternal glory, were something less, or different from that glory, we are expressly told that he is "God with God,"—"the only begotten Son, who is in the bosom of the Father," and who, when he showeth HIMSELF, manifests GOD, the GREAT JEHOVAH, to his creatures.

But this divine Being, as former prophecies declared, was to be born amidst God's redeemed people upon earth. He was to be "the woman's seed:" as Job knew, his avenging "kinsman,"—"God of his flesh,"—"Abraham's seed,"—one "raised up from among his brethren." Now, when he assumes this lower nature, and appears as "the son of man," the title of Son of God might seem not to belong to him, so long as he chose to act in that lower character. The title was consequently denied him; he was charged with blasphemy when he asserted his claim to it. Those "who sat in Moses' seat," understood our Lord to mean, "Son of God," in a strict and proper sense; so strict and proper, at least, that the term would apply to no Being, but one who was truly God; and therefore they insisted, that by this assumption, he "being a man, made himself equal with God." Our Lord admitted the propriety of the charge, but told them they ought to have known that *he* was "the consecrated," "and sent" of the Father, and that the title of Son of God belonged to him.

He had, indeed, laid aside his original dignity, and had "taken upon him the form of a servant," and had become "the son of man;" but He is to be exalted in this capacity, and with him to exalt all his new rela-

tions, whose seed he hath taken upon him. He is accordingly raised from the dead, after he hath paid the penalty of their transgression; and is "declared to be the Son of God in power." It is to this the expression in the psalm refers—"Thou art my Son, this day do I bring thee forth."—The "only begotten" is "brought into the world," and all "the angels" of God are commanded to "worship him."—"Brought into the world;" that is, introduced into the church, into its "heavenly places," as belonging to it, as one exalted from among men; but who is not to be considered any longer as "a servant," or child of feeble man. Though he still continues to bear that nature, he is to be acknowledged as "Lord of all," and is to be set as "a Son over his own house," having "power over all flesh, that he may give eternal life to as many as God hath given him."

To this EXALTED MAN, declared to be "the Son of God," angels and principalities are made subject; so that human nature, in the person of Christ, is exalted above the angelic.

The exaltation of this "son of man," "the woman's seed," to be "the declared" "Son of God," and as GOD-MAN to rule the church and the world, is the subject of the Psalms throughout. The sacred oracles of this era seem to differ from the more ancient, which we have already considered, in this, that they bring more into our view the *humanity* of the promised Redeemer. It is now more and more plainly revealed, how he, who "comes" as "the Lord from heaven," manifested in all the attributes of divine power, is, at the same time, "the woman's seed,"—"Abraham's seed;"—though "God," yet of "the flesh" of his earthly kinsman. Accordingly, both in Hannah's prophetic song, and in many of the

psalms, we contemplate the exaltation of one “most holy,” and most pure, indeed, yet most wretched, afflicted, and despised; against whom all the powers of darkness are armed for his destruction:—we contemplate the exaltation of this meek and oppressed man to be “Lord” and “Messiah,” the head of all created beings. After leaving, for a while, the scene of his humiliation and sufferings, and waiting an appointed time in the character of our High Priest, at the right hand of the Majesty on high, we see him return again in the character of KING, to fulfil all the prophecies concerning the judgment of the ungodly by his avenging hand, and concerning the glorious kingdom that shall succeed, whether on earth or in heaven.

These observations will enable us to see in the Psalms the proper connexion of the prophecies that relate to the last glorious advent. We must generally place ourselves with the holy sufferer; appearing as one of us, and identifying himself with his church, often persecuted church upon earth. The predictions of his future greatness we shall generally find in the shape of consolatory promises to him in his affliction; or as promised rewards for his meritorious obedience and undeserved sufferings. Thus the following psalm, the third, begins with the complaint, “O Jehovah, how many are mine adversaries!” but in the close he triumphs:—

7. Truly thou hast smitten all mine enemies on the cheek;
Thou hast broken the teeth of the ungodly!

You hear the voice of the same righteous, but despised suppliant, in the fourth and fifth psalms, complaining of his wrongs, describing the character of his ungodly adversaries, foretelling their destruction, and anti-

cipating the future blessedness he shall procure for all that have "taken shelter in him." This we are aware is the "hostility," the fruits of the enmity which God hath put between "the woman and her seed, and the serpent and his seed." This warfare hath raged, and will rage, through every age, till the serpent's head be bruised, and all the ungodly destroyed. In the sixth psalm we see how the Redeemer stoops to conquer. This psalm contains a remarkable exhibition of his affliction and travail. But what is the end?

10. All mine enemies are confounded, and greatly terrified;
They turn back, and are confounded in a moment!

In the seventh psalm a particular adversary is pointed out in this conflict:—

2. Lest *HE* tear me to pieces like a lion;
Rending me asunder, while none delivereth.

Whether this means immediately "the old serpent," or some remarkable instrument, by whom time should disclose him to be working, mark the sequel:—

Behold *HE* is in travail with iniquity;
But, though mischief is conceived, disappointment is
brought forth.

He formed a pit and dug it,
And he hath fallen into the trap he had made!

His mischief returneth upon his head,
And on his crown his violence descendeth!

I will praise Jehovah for his righteous vengeance;
I will chant the name of Jehovah most High.

The eighth psalm is most remarkable in this connexion. Like Hannah's prophecy, it represents the weak as exalted; exalted to the highest glory, and set over the

creatures of God : and, though these weak are many, yet we have an infallible interpreter to teach us to understand that this exaltation is through one particular person ; first made low himself, that he might raise the meek and humble : —

O Jehovah, our Lord,
How adorable is thy name in all the earth ;
Thy glory, that is set forth above the heavens !
From the mouths of children and of babes
Hast thou ordained it to be triumphant against thine
adversaries,
To silence the enemy and accuser.
When I behold the heavens, the work of thy fingers,
The moon and the stars, which thou hast disposed,
What is man, that thou art mindful of him,
And the son of man, that thou regardest him ?
Thou madest HIM for a little while lower than the gods,
And thou crownest HIM with glory and majesty.
Thou givest HIM dominion over the works of thine hand,
Thou hast placed all things under HIS feet, &c.

The apostle Paul shall be our commentator on this passage : — “ For unto the angels he hath not put in subjection the world whereof we speak : but one in a certain place testifieth, saying, *What is man,*” &c. quoting the four following verses ; on which he observes : “ For in that he put *all* in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made for a little while lower than the angels, for the suffering of death, crowned with glory and honour ; that he, by the grace of God, should taste death for every one. For it became Him, for whom are all things, and by whom

are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings. For both he that sanctifieth, and they that are sanctified, are all of one; for which cause he is not ashamed to call them brethren."

This comment throws an extraordinary degree of light, not only on this psalm, but on the psalms and ancient oracles in general. This psalm, it appears, though "all the earth" is mentioned, and its present complement of creatures alluded to, as the subjects of man's dominion, means not this world, under its present dispensation, but "the world to come." The "children," and "babes," are "the many sons whom God is bringing to glory." But the blessing alights, first of all, on one particular person: this is none other than "the promised seed"—"the Messiah." He has, indeed, his origin far above human kind, or any angelic or demoniacal beings, whom man has ever worshipped as gods; but he was "made lower" than them; for a short space he was made mortal, and condescended to be considered as one of his human brethren. He is, in the character of "the Captain of their salvation," "made perfect through suffering;"—"though he was a son, yet learned he obedience by the things that he suffered; and being made perfect, he became the author of eternal salvation to those that obey him." How clearly does this discover to us, who is the holy undeserving sufferer in the Psalms; afterwards to be so highly exalted, together with all his followers! How does it explain what might have appeared so extraordinary in the mystic song of Hannah:

He raiseth from the dust a poor exhausted one;
He exalteth from the ashes one most destitute!

That he may be seated with ' his ' princes :
 Ay, a glorious throne he causeth them to inherit !”

In the same connexion we read the ninth psalm, of which I shall only quote the close; which anticipates that victory over the enemies of the people of God, so perpetually the theme of these ancient oracles, and which must come to pass in the last days:—

The heathen are sunk into the pit that they had made,
 In the net that they concealed is their foot taken.

Jehoyah is manifested in the judgment he hath executed;
 The wicked one is taken in the works of his own hands.

The wicked are turned into Hell,
 And all the nations that have forgotten God :

For not always is the helpless forgotten,
 The expectation of the afflicted is not lost for ever, &c. *

The character of this wicked one, and his hostility against the poor afflicted people of God, among whom the mighty Saviour appears, taking the same character upon him as though he were “ touched with the feeling of their infirmities,” and “ afflicted in all their affliction.” —The character of this wicked one, which many have thought, like the “ man of sin,” and “ that wicked” of St. Paul, to be a symbol of the apostate and anti-Christian persecutors and corrupters of the church, in the latter days, is described at length in the tenth psalm. But what is the issue of this conflict?

Upon thee the wretched casteth himself;
 Thou hast been the helper of the destitute,

* Psalm ix. 15.

The arm of the wicked ' one ' is broken :

Thou mayest search for the wicked, but thou canst not find him !

Jehovah is king for ever and ever.

The heathen are perished from off his earth !

Thou hast heard the desire of the humble ;

O, Jehovah ! thou strengtheneth their heart ;

Thou dost bend thine ear,

To judge the destitute and afflicted ;

That he may no more oppress.

' He,' a mortal from the earth.*

We seem to gather that some great mortal adversary is in the view of the spirit of prophecy, whose destruction, in the last days, shall lead to a happier state of things ; a happier state of things on earth. We cannot forbear conjecturing that this must be again the ungodly scoffers of Enoch's prophecy ; that host, whose destruction is sworn by the tremendous oath of the Almighty, in the Song of Remembrance ;—Israel's last enemy ; after whose destruction the nations are to rejoice with his people.† And here it is further discovered to us that Jehovah, " the Lord from heaven," who executes this vengeance, is to be " king for ever," — King, when the idolatrous heathen are perished from his earth. This " reign upon earth," here, indeed, plainly asserted, will come more in view hereafter.

In the following psalm, after, as it should seem, a trial of great distress from the scoffs of the enemy, their destruction is described, and the instrument of their destruction, fire from heaven, is much to be noticed ;

* Psalm x. 14.

† Deut. xxxii. 40, &c.

because it is distinctive of that particular destruction which ends the conflict between the people of God and their last mortal foes :—

He will rain upon the wicked lightning, fire, and sulphur ;
And the hot wind of the desert shall be the portion of
their cup.*

If I understand the next psalm, it describes these same enemies “ speaking great things against the Most High ; ” — and the end is, —

On every side shall the wicked depart ;
When HE, the scorn of the children of men, is exalted. †

The despised Saviour is therefore the JEHOVAH that is to reign. “ The Lord,” as Enoch had said, comes “ to convict sinners of all their hard speeches against him.”

The two following psalms belong to the same subject. Remark the end of the fourteenth.

O, that the salvation of Israel were given out of Zion !
When Jehovah restoreth his captive people,
Jacob shall rejoice, and Israel shall be glad. ‡

Let this remind us, that, according to what we have read in the more ancient oracles, the general redemption of mankind is only to be expected in connexion with Israel restored from its long captivity. To Zion our eyes must still be directed.

The following psalms, as I have endeavoured to show in another work, all relate to the same subject, — the character ; the injuries of the Redeemer, in his person or in his people ; his conflict with wicked men and angels ; his death and glorious resurrection, and then his final

* Psalm xi. 6.

† Psalm xii. 8.

‡ Ver. 7.

victories. The nature of the present work only allows me to take notice of the most remarkable passages, and those that relate clearly to the transactions of the second advent.

In the twenty-first psalm, addressed in his character of king, the Redeemer is, as it were, saluted victor over the last foes.

Thy hand reacheth all thine enemies ;
Thy right hand reacheth them that hate thee ; *

Thou puttest them into a furnace of fire,
At the time of thine appearing ;
Jehovah swalloweth them up in his wrath,
And the fire consumeth them.

Their fruit perisheth from the earth,
And their seed from the children of men :
When they designed evil against thee,
They formed a plan that they could not effect ;

But thou dost set them as a target ;
Thou preparest thy bow-string before their faces.
Arise, O Jehovah ! in thy strength,
And we will chant and sing thy power.

We remark here, what must have struck us in considering the former prophecy, that this judgment of Christ's enemies, their destruction by fire *at the time of his appearing*, is not coeval with the last general judgment, when the earth itself is destroyed, and the whole race of men becomes extinct. But there is to be a season, when it may be said of the enemies of God, " their fruit is perished from the earth, and their seed from the children

* Ver. 9.

of men ;” or, as in a former quotation, “ the wicked are perished from off his earth.”

The mystic storm of the twenty-ninth psalm, I have no doubt refers to the same grand catastrophe, though future oracles are necessary to explain it. A storm of tremendous thunder, with an overwhelming inundation, is described as entering the Holy Land, on its northern border, extending to its utmost breadth, and penetrating to the desert on the south. It is quelled and subdued by the voice of the Almighty. His kingdom succeeds ; — From his temple his voice proclaimeth his glory :

Jehovah sitteth above the deluge ;
Jehovah sitteth as king for ever.

Compare psalm the thirty-second, verse the sixth.

For this shall he mediate for every beloved one,
Before thee, at the season of his finding pity :

In the inundation of many waters
They shall not reach unto him.

The prayer of the dispersed Israel, in the forty-second and forty-third psalms, ought not, perhaps, to be passed over ; especially the anxious wish expressed concerning “ the land of Jordan and the Hermons, and mount Mizar :” since, as we have learned in a former Scripture, in connexion with God’s having “ mercy on his land,” is the final happiness of his whole church to be expected.* But I hasten to the forty-fifth psalm, where we have a plain and very remarkable prophecy of the second advent : certainly of the second advent ; for the Redeemer is announced, not as the suffering, but as the

* Deut. xxxii.

triumphant Saviour. He appears, not as one pre-eminent in sorrow, among many meek and afflicted followers, comforted with assurance of future help, but he appears as the KING in his royal majesty; and the happiness of his church, at that era, is represented under the metaphor of a magnificent marriage procession.

1. My heart hath laboured with a delightful theme,
I address my work to the king;
My tongue is the pen of a ready writer.
2. Thou wast fairer than the children of men;
Grace was diffused on thy lips;
Therefore God hath blessed thee for ever.

This eternal blessing, we notice, is plainly ascribed to personal merit: It is the righteousness of the Messiah as man that procures this blessedness, in which his people are to share.

3. Thy sword is girded on thy thigh, O mighty one!
In thy splendor and majesty go forth;
4. Ride on in the cause of truth, and on behalf of justice;
And let thy right hand show thee dreadful weapons;
5. Arrows sharpened 'for' the nations:
Let them fall beneath thee into the heart of the king's
enemies.

This is most evidently that day of vengeance on certain nations, the enemies of God and his Christ, whose destruction we have learned before, to be one of the events of the second advent.

6. Thy throne, O Elohim, is for ever and ever;
A just sceptre is the sceptre of thy kingdom:
7. Thou hast loved righteousness, and hated iniquity:

Therefore hath Elohim anointed thee,
 Thy Elohim, with gladdening oil from among thy fellows;
 8. Thy garments are all myrrh, aloes, and cassia !

Here again it is clearly predicted, that the King Messiah, though he is acknowledged God, and comes as "the Lord from heaven;" should still be one, who, for his peculiar merits in the sight of the heavenly Father, would be raised up from among his brethren.

They greet thee from the palaces of Armenian ivory;
 9. King's daughters are among thy splendid women:
 The consort is stationed at thy right hand in gold of Ophir.

The splendid display of an Eastern court, is the symbolical description here employed to represent the felicity of the church triumphant, when her Lord and King shall appear. And this is the first instance in Scripture, if we except the mysterious words of Adam to our first mother, where the symbol of a bride is employed to denote the church of Christ. It is afterwards frequently employed in Scripture, and was familiar to the minds of the Jews: "He that hath the bride," exclaims the Baptist, "is the bridegroom."

10. Hear, O daughter, and consider; incline thine ear,
 And forget thy people, and the house of thy father;
 11. So shall the king delight in thy beauty, for he is thy Lord;
 And bow thyself before him,
 12. When the daughter of Tyre with a gift,
 ' When ' the rich among the people entreat thy favour.

What is meant by the daughter of Tyre — whether that city restored, or some other great commercial nation in the last days; or, generally, "the rich among the people" — all who possess the wealth of the world, now to be con-

secrated to God, the fulfilment, or other prophecies must explain.

13. All glorious 'is' the daughter of the king ;
Her inner 'vest' is spangled with gold ;
14. In a robe of embroidery is she conducted to the king.
The virgins, her companions, follow her ;
They approach thee in long procession ;
15. With festivity and rejoicing they enter into the king's
palace.
16. In the place of thy fathers shall be thy children ;
Thou shalt appoint them princes over all the earth.
17. They shall celebrate thy name throughout all ages ;
So shall the nations praise thee for ever and ever.

I shall not dwell upon this sacred oracle, because, without the help of subsequent prophecies, it must necessarily appear obscure : — What kind of prosperity is predicted of the church at the second advent, by comparing her to “ a sumptuous Eastern bride,” who is espoused to the King Messiah, and becomes the mother of those that shall be appointed princes over all the earth, we will not now inquire, but only suggest the question: Are not these the same with the princes of Hannah's prophecy? who sit on the glorious throne, around him, who, as “ a poor exhausted one,” was raised from the dust, one most “ wretched, exalted” “ from the” mourners’ “ ashes.” * — The same then with “ Abraham and his seed,” to whom the promise is made that he should be the heir of the world,—with the holy myriads that come with the Lord from heaven? We must bear this question in mind as we proceed with our inquiries.

* 1 Sam. ii. Com. Psalm viii.

Again, in the following psalm, the triumphs of the church in the last day, and the peaceful reign of Messiah, is clearly predicted, and the last inroad of the enemy is again described as a mighty flood carrying all before it :

Its waters roar and are troubled,
And the mountains are shaken by its swell.*

But these threatening waters are so diverted as to become an object of joy to the people of God :

‘ As for’ the flood, its streams shall gladden the city
of God,
The holy place of the tabernacles of the Most High.
God is in the midst of her, she cannot be stirred ;
God shall help her at early dawn.

What we are to understand by this mystic inundation, is explained in the following verses :

6. The nations raged, the kingdoms were in motion ;
He uttered his voice ; the earth melted away.
7. Jehovah Sabaoth is with us ;
The God of Jacob is our high refuge.

That this is no prophecy of any intermediate deliverance afforded to the holy city, is plain from what follows,

- Come, behold the works of Jehovah !
8. What objects of astonishment hath he placed on the
earth !
 - He maketh wars to cease in all the world ;
He breaketh the bow, and cutteth the spear in sunder ;
 9. And burneth the chariots with fire.

* Psalm xlv. 3.

Be still, and know that I am God ;
I will be exalted among the nations ;
I will be exalted in the earth.

Here we cannot but remark, that what was symbolized in the former psalm as the royal bride, is now described as "the city of God," — "the site of his holy tabernacles." One should think this must have some local reference to Jerusalem, though 'city of God' is certainly an epithet of the church triumphant. But the mystery future oracles will show.

The forty-seventh psalm belongs to the same subject.

1. Clap your hands, all ye nations ;
Shout to God with the sound of triumph.
 2. For Jehovah, the Highest, is feared :
He is the great king over all the earth :
 3. He subdueth the people under us,
And the nations under our feet :
 4. He chooseth for us our inheritance ;
The boast of Jacob, whom he loved.
 5. Elohim hath ascended with a shout ;
Jehovah with the sound of a trumpet ;
 6. Chant ye our Elohim ; chant ye,
Chant ye, chant ye our king.
 7. For he is king in all the earth ;
Chant ye Elohim in songs of triumph.
 8. Elohim reigneth over the nations ;
Elohim sitteth upon the holy throne.
 9. The princes of the peoples are assembled,
With the Elohim of Abraham.
- Surely the gifts of the earth 'are presented' to Elohim ;
He is greatly exalted.

We shall not fail here to remember the former prophecies, that to "Shiloh" should be "the gathering of the peoples," — "That in Abraham and his seed should all the families of the earth be blessed," — "Shout for joy, ye nations with his people, when he shall have avenged the blood of his servants," &c. — "He shall be king in Jeshuron when the chiefs of the people shall be gathered together in union with the tribes of Israel."

The next psalm is upon the same subject.

1. Jehovah is magnified and greatly extolled*
In the city of our God :
2. His holy will is beautiful in elevation,
The joy of all the earth :
The hill of Zion, with the northern quarters,
' Is ' the city of the great king :
3. God ' is ' in her towers,
He is made known as a defence.
4. For, lo! the kings assembled ;
They passed away at once :
5. As soon as they saw they were struck with wonder,
They trembled and fled in terror ;
6. Fear seized upon those ;
The pang, as of a woman in travail :
7. With an east wind dost thou break
The ships of Tarshish.
8. As we heard, so have we seen,
In the city ' is ' Jehovah Sabaoth ;
Elohim is in the city of our Elohim.
He hath established her for ever, &c.

Here, Jerusalem seems again to be pointed at as the place, in some sort chosen for the manifestation of the

* Psalm xlviii.

glorious kingdom of the Messiah. This combination of kings, is no doubt the mystic inundation of former psalms.

I next call the attention of the reader to the fiftieth psalm.

1. Jehovah hath spoken and hath called the earth,
From the rising of the sun to its going down :
2. From Zion, the perfection of beauty, Elohim hath
shined forth ;
Our Elohim is come, and keepeth not silence.
3. A fire devoureth before his presence,
And around him a tempest rageth :
4. He calleth the heavens from above,
And the earth to the judgment of his people.

The judgment of his people, his professed people, in the sight of all the universe, seems to be here declared to be part of the business of the second advent. And, if I am right in my interpretation of the psalm, three distinct classes of persons are found by this judgment as forming that professed people, — The true believer — Israel after the flesh — and the emphatic “Wicked one.” Of the first it is said :

5. Gather ye unto me, my beloved,
Those who have made a covenant with me by sacrifice.
6. And let the heavens declare his righteousness,
For Elohim is judge himself.

Nothing can more clearly describe the redeemed from among men. They are the objects of the Father's pitying love; hence originates their salvation: they are found in a state of enmity to him, offenders against his justice; but they have been admitted into a league of amity. This is the proper meaning of a *covenant*; a solemn rite

divinely instituted, always sanctioned by a victim slain — cut off as an atonement for the sins of the guilty party. Thus was guilty man represented as taken into covenant with God. This solemn rite prefigured, as we know, the remission of sins through the sacrifice and death of Christ. This is God's "righteousness," in the justifying of his people who believe in Jesus, which "the heavens" are then to "declare." Not by works of righteousness that they have done, but by imputation of a Saviour's righteousness. For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. To gather his elect, is the first transaction, then, of the second advent.

Next, Israel is addressed,* and addressed as a people acknowledged to belong to God: but they appear that same superstitious people, preferring the shadow to the substance of revealed religion, as the first advent found them. Why they are so represented is most mysterious, and leads to a conjecture, that till almost the very last, their character, as a nation, will not be altered. They are reprov'd: but deliverance seems to be promised to their prayer in the day of their distress: which seems to intimate that Israel will be a particular victim of the troubles of the last days, and that these troubles are destined to bring them at length home to their God.

The wicked one is next addressed.† This epithet certainly denotes a professing character or people — for it is asked,

What concerneth thee to recite my statutes?

And why takest thou my covenant in thy mouth?

* Psalm l. 7—15.

† Psalm l. 16—22.

But they are described as “hating truth,” as “despisers” of the word of God, as “thieves,” and “adulterers,” as notorious for “evil speaking,” lying and slandering; as abusers of their brethren, as practical atheists, that had forgotten a judgment to come, and thought that God was such as themselves. It is awfully told them,

Consider this, ye that forget God,
Lest I tear you in pieces, and there be no deliverer.

Who this wicked hypocrite designates, is, to us, but too plain; and placing ourselves in the circumstances of the times when the oracle was given, this wicked one could hardly appear any other than—“the ungodly scoffers” of Enoch;—Israel’s last insulting enemy, as described in the song taught by Moses to the children of Israel; that “nation” “lost to counsel,” who understood not their latter end;”—that last destroyer that should send from Chittim its desolating armies to lay the land of Israel waste.

The last end of “this wicked,” is again awfully predicted in the fifty-eighth psalm:

9. Sooner than your vessels can feel the blazing thorn,
The hot blast shall consume them, as well the green as
the dry.

The just one shall rejoice when he seeth the vengeance,
His feet shall be drenched in the blood of that wicked.

I must of necessity pass over much to the same effect, in these sacred songs, both relating to this final judgment of the wicked, and to the glorious scenes that shall follow in Messiah’s kingdom. The sixty-eighth, however, is too remarkable to be omitted.

* Jude, ver. 14. Deut. xxxii. Num. xiv. 24.

1. Elohim shall arise, his enemies shall be scattered,
And they that hate him shall flee before him ;
2. They shall be dispersed as smoke is dispersed ;
As wax is melted before the fire,
The wicked shall perish from the presence of Elohim.
3. But the righteous shall rejoice,
They shall be glad at the presence of Elohim,
And they shall exult with rejoicings :
4. Sing ye Elohim, chant his name.

The following verses seem to prepare us for a second Exodus.

Prepare the way for him that rideth through the wilderness,
From Jah his name ; rejoice therefore before him.

5. The father of the orphan, and the defender of the widow,
Is Elohim in his holy habitation.

Elohim is restoring the destitute to a home,
He is bringing forth prisoners into scenes of plenty,
But the refractory remain on the dry rock.

From the 7th to the 10th verse, the miracles wrought on the former passage of Israel through the desert, seem to afford allusion to what will be again. From the 11th to the 14th verse, a great victory is announced to the great felicity of these travellers in the desert.

“Kings of armies flee — they flee, &c.”

In the 15th and 16th verses, the mountains of Palestine are poetically represented as vying with each other to be the chosen seat where he will fix the visible symbol of his majesty. This points out the choice of Zion :

14. This is the hill which Elohim hath desired to dwell in,
Yea, Jehovah fixeth his habitation here for ever.

This circumstance, I conceive, fixes the application of

this psalm to a future Exodus, because on the former, the hill of Zion was not chosen : nor till centuries afterwards was it the place of the sanctuary ; and in no sense has it yet become the perpetual dwelling of the God of Israel.

17. Elohim rideth on amid myriads, thousands of thousands ;
The Lord is with them ' as in ' Sinai in the sanctuary.

Or, we may render these words : " God rideth on amid myriads — a leader of happy ' followers ' is the Lord among them ; Sinai is in the sanctuary." This cannot but remind us of some former passages in these oracles. " Jehovah came forth visibly at Sinai. He arose over Seir, and displayed his glory from mount Paran, and from the midst of myriads came forth the Holy One ; on his right hand were streams of fire. O loving Father of peoples, all the saints are in thy hands ; they are seated at thy feet, &c. Behold, the Lord cometh with his holy myriads." * — This is made more remarkable by the verse that follows in the psalm before us :

18. Thou didst ascend on high, thou ledest captive many
captives,
Thou receivedst gifts for men.

Now this verse is applied by the Apostle to the ascension of our Lord Jesus Christ. It is he then, that shall on this occasion manifest his glory to restored Israel. Who the " holy myriads " are, his happy followers, we cannot fail to discover : for he hath prayed his Father, that " those whom " he " hath given him, may be with him where he is to behold his glory."

The great and most bloody victory over Israel's in-

* Deut. xxxiii. 2, 3.

sulting foe, is again alluded to; and the course of that foe is prophetically pointed out:

22.-I will turn 'him' back, hath the Lord said, from Bashan,
I will turn 'him' back from the shores of the sea.

This seems as much as to say, he shall not extend his ravages eastward of Jordan, or of the Dead Sea; he shall pursue the line of the mystic storm in the xxixth psalm.

The twenty-fourth and following verses describe a religious procession into the sanctuary. He that enters is acknowledged "God" and "King." At the same time it is said, he is "the Lord from the stock of Israel." The four tribes of Judah, Benjamin, Zebulon, and Naph-tali, are pointed out, as on this occasion saluting with hosannahs the Son of David. — Why these tribes in particular, a future day must explain.

The course which the judgment inflicted by the enemy has taken, is again referred to, and Egypt is evidently the devoted spot on which it falls:

30. He hath checked the beast of the reed, the assembly of the
bulls,
With the calves of the nations, disturbing with their feet the
silvery streams.

He hath dispersed the nations that delight in war.

31. Chiefs come out of Egypt;
His hand urges Ethiopia against God.

If I understand this mysterious prophecy, — that enemy of Israel, who was not suffered to trace his bloody track eastward of Jordan, but was directed towards the south, takes possession of Egypt, and unites under his banner the neighbouring Cushites, with whom he madly

returns to fight against that city, which Jehovah will protect. This leads to the grand final catastrophe:—

32. Ye kingdoms of the earth, sing ye Elohim;
Chant ye the Lord.

33. Him who rideth upon the heaven of heavens 'as' of old,*
Lo! he uttereth a mighty sound with his voice!

34. Ascribe ye power unto Elohim;
His majesty is over Israel,
And his power in the skies.

35. Awful art thou, O Elohim, in thy sanctuary,
Elohim of Israel:
He hath given power and strength to people.
Blessed be Elohim.

The following psalm, in another mysterious line of prophecy, connecting the sufferings of the rejected Saviour with Israel's desolation, brings us to the same triumphant period of the restoration:—

34. Let the heavens and the earth praise him,
The waters and all that dwell therein:

35. For Elohim saveth Zion,
And buildeth the cities of Judah;

And they dwell there and possess it,

36. Yea, the seed of his servants inherit it,
And they that love his name dwell therein.†

The seventy-second psalm must be quoted entire. It is most clearly a prediction of the reign of the righteous king:—

1. O God, thou wilt give thy judgment to the king,
And thy righteousness to the king's son.

* Or from the east.

† Psalm xlix.

“ King’s son” is a mere Hebraism for “ king ;” to give judgment and righteousness means, I conceive, to do justice to, and vindicate in asserted rights. The throne of the world is often considered as, in this view, to be given at the appointed season to our risen Saviour, now at God’s right hand in heaven.

2. He shall judge thy people in righteousness,
And thy afflicted with equity.
3. The hills shall bring peace to the people,
And the mountains with righteousness.
4. He shall do right to the afflicted people,
He shall save the children of the helpless,
And shall break in pieces the oppressor.
5. They shall fear thee before the sun,
And in the presence of the moon to all generations.
6. He shall descend like the rain on the grass,
Like the showers of sprinkling rain.
7. During his days the earth shall bear righteousness,
And abundance of peace till the moon be no more:
8. And he shall reign from sea to sea,
And from the river to the ends of the earth.
9. The opposers shall kneel before him,
And his enemies shall lick the dust.
10. The kings of Tarshish, and of the isles, shall bring presents ;
The kings of Seba and Sheba shall offer gifts :
11. And all kings shall prostrate themselves before him,
And all nations shall serve him.
12. Surely he shall deliver the destitute when he crieth,
The afflicted also, and him that hath no helper.
13. He shall look with pity upon the reduced and destitute,
And will save the souls of the destitute ;

14. He will redeem their souls from deceit and violence,
And precious shall their blood be in his eyes.
15. 'The poor' shall flourish, and HE shall give him of the
gold of Seba;
And he shall interpose on his behalf continually,
Day after day shall HE bless him :
16. And there shall be stripes of corn in the land,
Unto the summit of the hills.
The top thereof shall rustle like Lebanon,
It shall flourish near the city like the grass of the earth.
17. His name shall be for ever,
His name shall spread before the sun.
All the tribes of the earth shall be blessed in him,
And all nations shall call him blessed.
18. Blessed be Jehovah, Elohim,
The Elohim of Israel, who alone performeth wonders.
19. And blessed be his glorious name for ever,
And let his glory fill the whole earth.

Amen, and Amen ;

Finished are the prayers of David, the son of Jesse.

The subject of this psalm can hardly be disputed; some circumstances, as in all unaccomplished prophecies, may be to us obscure; but the general outline is so plainly drawn, that there seems little danger of our mistaking its meaning. The promised king will, therefore, reign upon this earth; and after the destruction of all the wicked, continue the felicities of his reign as long as the mundane system shall last. The whole earth is submitted to his sceptre; though, from the mention of the river and the seas, the Holy Land seems to be pointed out as, in some peculiar manner, the site of his manifested presence.

We seem, also, to gather, that the isles, or the distant colonized coasts of the west, and some kings of Tarshish even, escape the dreadful destruction of the last enemies of God, and bring their presents to the king of Zion. The redressing of all the wrongs of the oppressed—the enriching of the poor—the spontaneous and most luxurious growth of corn every where,—form the pictures chosen to impress us with an idea of the felicities of these times. These things, of course, must have respect to men on earth; and not to the Lord himself, or to his holy myriads, that follow in his glorious train.

Another picture of the kingdom of Messiah is given in the seventy-fifth psalm; and so again in the seventy-sixth: and the site of the display of the divine power is again pointed out to be the land of Canaan:—

1. God is made known in Judah,
His name is great in Israel:
2. And in Salem is his tabernacle,
And his dwelling-place in Zion.
3. There hath he broken the flashing arrows of the bow,
The shield and the sword, and the armour of war.
4. Illustrious art thou,
More magnificent than the hills of the spoiler!

That is, as I understand this passage, Thou, O Zion, the hill of God's holy presence, far superior is thy glory to every proud metropolis that can be mentioned of the former conquerors of the world!

5. The stout-hearted fell; they slept their sleep;
And all the valiant found not their hands.
6. At thy rebuke, Elohim of Jacob,
Both the rider and the horse were cast into a profound sleep.

7. Thou, thou art to be feared;
And who can stand before thee when thou art angry?
8. Out of heaven thou makest thy sentence to be heard,
The earth feareth and is still:
9. When Elohim ariseth to judgment,
To save all the meek of the earth, &c.

The reader will find much more to the same effect in the following psalms:—respecting Messiah's future kingdom, and the judgments that he will execute at the time of his appearing. The eighty-second is particularly to be observed, as contrasting with the righteous rule of the King Messiah, the perversion of judgment and justice by the rulers of those times. These are called gods, or Elohim, as typical of him that was to come. He, therefore, must be really Elohim; for as our Lord, in the days of his flesh, remarked concerning this passage, "The Scripture cannot be broken." But if these typical personages were not, as appeared by their "dying like men," and "falling like one of the princes," really gods or Elohim, then the assertion that they "were gods," can be only true in respect of their great antitype. He must be truly God. The psalm concludes—

Arise, O Elohim, judge the earth,
For thou shalt inherit all nations.

But this Elohim, notwithstanding, was to be in respect of his human nature, as we have been taught before, "of our flesh." * He was to be exalted like another David, from a low situation; † this is plainly declared in the eighty-ninth psalm:—

* Job, xix.

† 1 Sam. ii.

— The holy one of Israel is our king.

19. Once thou speakest in a vision concerning thy BELOVED:

“ I have appointed help in one that is mighty,
I have exalted a chosen one from among the people.

20. I have found David my servant,
With my holy oil have I anointed him;

21. My hand shall be firm with him,
And mine arm shall strengthen him;

22. The enemy shall gain no advantage over him,
And the son of wickedness shall not hurt him.

* * * * *

25. And I will place his hand on the sea,
And his right hand on the rivers.

26. And he shall call unto me, ‘ Thou art my Father,
My Elohim, * and the Author of prosperity:’

27. And I appoint him the first-born,
Most high, above the kings of the earth.

* * * * *

29. I will establish his seed for ever,
And his throne like the days of heaven, &c.

The ninety-third, and the following psalm, also celebrate our King and mighty Conqueror: and again, we observe with joy, in the ninety-seventh psalm, some nations in this part of the globe may rejoice in the promised kingdom:—

1. Jehovah reigneth, let the world be glad;
Let the extended shores rejoice:

* Or Eloah.

2. Clouds and darkness are round about him,
Justice and judgment are the basis of his throne.
3. A fire goeth before him,
And consumeth his enemies on every side.
4. His lightnings illuminated the world,
The earth saw, and was afraid.
5. The mountains melted like wax at the presence of Jehovah,
At the presence of the Lord of the whole earth.
6. The heavens have manifested his righteousness,
And all the nations have seen his glory, &c.

This subject runs through many of the following psalms; and we remark that the King Messiah, though confessedly exalted from among men, in some way or other, is several times declared to be JEHOVAH. JEHOVAH is the highest, the incommunicable name of the supreme Being, denoting his eternal existence, his absolute Godhead, and immutable nature, without reference or relation. This is remarkably shown in the hundred-and-second psalm; the Redeemer is there introduced as the “poor exhausted” in the dust, the “one most wretched” on the “ashes” of his mourning. He “pours forth his strong cries and entreaties to him that is able to save him from death, and is heard in that he feared.” He had just concluded his complaint, by saying in the language of a despairing man, verse the eleventh —

My days are like the lengthened shadow,
And I am withered like grass.

But the divine oracle replies : —

12. Nay, thou art Jehovah! thou abidest for ever,
And thy name from generation to generation.

13. It is thou that arisest, and hast compassion on Zion,
When it is time to favour her, then the appointed time is
come;
14. When thy servants take pleasure in her stones,
And regard her dust with favour:
15. And the nations shall fear the name of Jehovah,
And all the kings of the earth thy glory;
16. When Jehovah shall have built Zion,
And his glory shall be seen, &c. *

But, again, the despairing sufferer, in the twenty-third and twenty-fourth verses, is made to pour out his complaint:—

He hath depressed my strength in my journey,
He hath shortened my days.
I said, O! my Elohim, take me not off
In the midst of my days.

The oracle replies, and the apostle Paul has expressly quoted the words as an address to the Son of God:—

24. Thy years are for all generations.
25. Of old thou didst lay the foundations of the earth,
And the heavens are the work of thine hands:
26. These perish, but thou remainest;
Ay, all these become old like a garment,
Thou changest them as a vesture:
27. They are changed, but thou art the same;
And thy years never end.
28. The children of thy servants remain,
And their seed is established in thy presence.

The hundred-and-fourth psalm, though its general

* Psalm cii.

subject is creation and providence, ends not without anticipating a time when —

35. The sinners are extirpated from the earth,
And the wicked, till they are no more.

But, before that shall come to pass, as we read in a verse above —

32. He looked on the earth, and it trembled;
He touched the mountains, and they smoked.

I should refer, also, to the hundred-and-seventh psalm, as containing a very minute prophecy of the restoration of the Israelitish nation; “from the east, and from the west, and from the north, and from the south.” What befalls four different parties of them on their journey, seems to be particularly detailed: and next their settlement in the land of Canaan. That land had undergone, indeed, a wonderful change; once it was a “good” land, “flowing with milk and honey;” but it had become a desolation:—

33. He turneth rivers into a desert,
And springs of water into a dry soil;

34. A fruitful land into a salt waste,
For the wickedness of them that inhabit it.

The time, however, is now come, when he will begin to have mercy on his land, and on his people:—

35. He turneth the desert into a lake of waters,
And a parched land into water-springs:

36. And he establisheth there the famished,
And they build a city for their habitation:

37. And they sow fields, and plant vineyards,
And they gather the fruits of increase.

. This appears not to be the final restoration of Zion, though it seems to lead to it; nor does it say that they are absolutely dispossessed of their country and city; only:—

39. But again they are reduced in number, and bowed down,
Through oppression, injury, and grief.

Vengeance, however, awaits their adversaries:—

40. He poured contempt upon princes,
And let them wander in a trackless waste.

We have every reason to suppose this to be descriptive of the fate of the last enemy of Israel, of which we have read so much before: and who can tell but that Israel, on its first restoration, or those parts of it first restored, as to the main body of the people, may answer to the prophetic description of the fiftieth psalm: and that this is the visitation of Providence, that produces in their hearts the last most effectual prayer:—

41. And he raiseth on high the destitute out of misery,
And maketh him families like a flock of sheep, &c.

In pursuit of the inquiry, for which we are now searching the Scriptures, the hundred-and-tenth psalm will much fix our attention:—

1. Thus spake Jehovah to my Lord,
“ Sit thou on my right hand,
Until I make thine enemies
The stool for thy feet.”

Our Lord, we shall all remember, has applied this passage to himself, as the Messiah or Christ: and, keeping “ whole

and undefiled the doctrine of the Saviour's divinity," we shall not be at a loss with the Pharisees to explain the reason, "why David in spirit calleth him Lord," although he is "his son." We have had also fully explained to us, how he, who is hereafter to be manifested as the King of glory, was for a season to be removed from earth; and after he had by himself purged our sins, was to sit down "at the right hand of the majesty on high" — "whom the heavens must receive, until the times of restitution of all things." This risen Saviour is addressed in this wonderful psalm: —

2. Jehovah will send forth the sceptre of thy power from Zion,
Rule thou in the midst of thine enemies.
- The concourse of thy people shall be great in the day of thy
power,
On the holy hills.
- 'Greater' than from the womb of the morning,
Is the dew of thy progeny.

This divine oracle certainly seems to predict, that we must look to Zion, and the holy hills of Jerusalem, for the spot from whence the glorious Redeemer, at his second coming, is to be first manifested. And who is this people, whose "rich overflowings" shall cover with their gladly thronging multitudes, the holy hills, on this occasion, in numbers compared to the drops of dew, that the opening morning discovers on the earth? Surely these are none other than "the holy myriads," which the Lord when he cometh brings with him — "the myriads," from the midst of whom Moses saw "the Holy One come forth;" or, as we read in the sixty-eighth psalm, "Elohim rideth on amid myriads, thousands of thousands; the Lord is with them, as in Sinai, in the sanctuary." It follows: —

4. Jehovah hath sworn, and will not repent:

“Thou art a priest for ever:”

5. After the order of Melchizedec,

‘Is’ my Lord at thy right hand.

The perpetual priesthood of Christ, which we are now to consider him as exercising, on behalf of his redeemed people, in heaven above, the apostle has explained to us in his epistle to the Hebrews; we are now to observe, that this priesthood is of a particular order—that of Melchizedec; that is to say, the risen Saviour unites in his person the two offices of Priest and King. He is “a priest upon his throne:” he not only is “appointed for men to offer gifts and sacrifices for sin,” but “he bears” also “the sword” of justice, as “God’s great minister,” “to execute vengeance upon the evil-doers:” to be “the captain of the Lord’s people,” “under whose hand the Lord will give his people rest.”

The enemies of his people will one day feel this. The last conflict is again foreboded:—

Kings hath HE smitten in the day of his wrath,

6. He contendeth with the nations, filling ‘all’ with dead bodies;

He hath smitten the head of a great country:

7. HE drinketh of the Nile on the way,

Therefore he lifteth high his head.

The same prophetic event, no doubt, as that before predicted in the sixty-eighth psalm; “Chiefs come out of Egypt, HIS hand urges Ethiopia against God,” &c. &c.

The hundred-and-thirteenth psalm will also much illustrate the prophecy of Hannah’s prayer, that stands at the head of the prophecies of this era:—

3. — From the rising of the sun to its going down,
The name of Jehovah shall be the theme of praise.

4. Jehovah is exalted over all nations,
His glory above the heavens.

* * * * *

7. He hath raised up the poor exhausted from the dust,
He lifteth up the destitute from the ashes.

8. That he may cause him to sit with 'his' princes,
With the princes of his people.

9. He leadeth the barren woman to her home,
A rejoicing mother of children.

The barren woman is, doubtless, another symbol of the church reduced to a low and destitute situation; but the exaltation of her promised "seed," her "bridegroom," and "her Lord," will restore her to everlasting prosperity.

The diligent searcher of the Scriptures will find much more in the Psalms, on these great subjects. They are, in fact, made more or less directly the constant theme of those songs of praise and confession, designed for the use of the public worship of God in all ages, until the time shall come. I shall, on this occasion, quote only one passage more, the last psalm but one; since, in pursuit of our inquiry, much sacred ground remains to be travelled over: —

1. Sing to Jehovah a new song,
His praises in the congregation of his beloved.

2. Let Israel rejoice in HIM that made him,
Let the children of Zion be joyful in their king.

3. Praise his name with a pipe,
Chant to him with tabret and harp:

4. For Jehevah is propitious to his people,
And adorneth the meek with salvation.
5. His beloved exult with glory,
They sing triumphantly on their couches.
6. "The exaltation of God" is on their lips,
And a two-edged sword in their hands;
7. To execute vengeance on the nations,
Chastisements on the peoples:
8. To bind their kings with chains,
Their nobles in fetters of iron:
9. To execute on them the judgment written:
This honour is for all his beloved.
Praise ye Jehovah.*

We seem to gather from this psalm, in addition to what we have learned before, that the objects of God's love—the meek partakers of his salvation, who are exalted to sit with the Redeemer on his throne—are in some way or other to be partakers with him in the triumphs of his righteous vengeance on an apostate world. Is this, then, what the apostle refers to; "Know ye not that the saints shall judge the world?"—or our gracious Master in the days of his flesh, "Blessed are the meek, for they shall inherit the earth?"

SECTION II.

I SHALL finish the examination of the prophecies of this era with transcribing, from the introduction to my publi-

* Psalm cxlix.

cation on the Psalms, two oracles which belong to the latter part of David's reign.

The first passage is recorded in the 2 Sam. vii., and 1 Chron. xvii. "This passage has been much lowered by referring it literally to Solomon, and admitting only a faint and distant allusion to the Messiah. Dr. Kennicott has better instructed us, that it belongs not to Solomon, but is to be understood primarily of Christ."

Ver. 12. "And when thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels; and I will establish his kingdom. He shall build an house for my name, and I will establish the throne of his kingdom for ever. I will be his father, and he shall be my son." "In his sufferings for iniquity I will chasten him with the rod of men, but my kindness will I not take from him, as I took it from Saul, whom I put away before thee."—"But I will settle him in mine house, and in my kingdom for ever; and his throne shall be established for evermore," &c. &c.*

The next passage is what are called "the last words of David," which seem to contain a summary of all that had been revealed to the psalmist, while composing the public songs of praise:—

David, the son of Jesse, spake,
Even the man that was raised up spake,
Concerning the Messiah of the God of Jacob,
Even the delightful 'theme' of the Psalms of Israel.
The Spirit of Jehovah spake in me,
And his word was upon my tongue;

* "I WILL BE TO HIM A FATHER, AND HE SHALL BE TO ME A SON: (whosoever shall be concerned) in injuring Him, even I will chastise them with the rod of men, and with the stripes of the sons of Adam."—
DR. HALES.

The God of Israel spake,
To me the Creator * of Israel said :

' There shall' rule a JUST ONE over man,
He ' shall' rule in the fear of God :

And he shall be as the morning light at the rising of the sun,
A morning that dawneth without clouds.

For he shall not flourish
As the grass of the earth after the rains,

Truly not so is my house with God,
Because he hath made with me an everlasting covenant ;

It is ordered in all things and sure,
And it is all my safety and all my desire,

But ' the sons of' Belial,
They are like the straggling thorn,

When they cannot be taken by the hand,
And a man cannot touch them ;

He will heap them together with the iron and staff of a spear,
And with fire will he consume them when he hath done.

* Or Founder.

THE
SECOND ADVENT, &c.

PART THE SECOND.

Predictions of the Second Advent in the Writings of the Prophets.

I. The Prophet Isaiah, and his Contemporaries ; II. the Prophets of the Era of the Captivity ; III. those who prophesied after that Event, to the Close of the Old Testament Canon.

INTRODUCTION.

IN passing from the age of the psalmist, we come to the writings of those emphatically called the prophets. But, before we proceed, let us recall to our recollection the oracles of which the church was already in possession, on the subject of the second advent ; since, as we may reasonably expect, the Spirit of prophecy will speak in reference to these his former revelations.

It was revealed to Adam, that one born of woman would “ bruise the serpent’s head ;” though, like what might happen to a man in endeavouring to crush a serpent, he would himself be injured in “ his heel.”* The next prophecy proclaimed the “ coming of the Lord from heaven with his holy myriads,” to judge an ungodly race

* Gen. iii.

of scoffers, which should "be on the earth in the last day."* The next prophecy, that of Job, enabled us to see how these two former oracles might relate to the same person: for this patriarch evidently expected, that the God whom he adored would, in the last day, stand up on the earth in the character of his "Redeemer;" that is to say, his protecting, avenging kinsman: "Of my flesh shall I see Eloah." So that "the Lord from heaven" might be the "seed" of Eve.†

From the oracles in the age of Abraham we learned, that the promised "seed" was to be *his* seed also; and that in the increase and blessedness of his family, we were to look for the redemption of the world. We were taught, likewise, to fix our expectations on some future scenes to be displayed in the land of Canaan, in "a world to come," of which his "seed" is to be "the Heir," Lord, or possessor, with all the faithful.

The era of Moses supplied us with prophecies, pointing out the connexion between the secular history of the descendants of Abraham, and the coming of the promised seed. Their national corruption is foretold, and their rejection in consequence, with the assumption of another people into their place, "to provoke them to jealousy." At the same time, the character of their great enemy, and the enemy of all the people of God, is remarkably portrayed; and in the dreadful destruction of that enemy, which the Almighty had sworn, we were taught to see the event which would lead to Israel's final blessedness, together with the blessedness of all the nations of the earth.‡ There was, moreover, a strong presumption afforded, that this last enemy would be European.¶ Mani-

* Jude, 14.

† Job, xix. 23.

‡ Deut. xxxii.

¶ Numb. xxiv. 24.

festations were also made, at this period, of the symbol of the divine Majesty; the "Holy One," amidst "myriads" of blessed spirits, was seen in glory: and it was declared, that he who had then given the law from Mount Sinai, would one day be KING in Jeshuron, and "to him should be the gathering of the nations."*

The last era we considered, that of David, was particularly marked, among the different periods of prophetic revelations, by disclosing to the church the sufferings and humiliation of the Redeemer, before he should appear in glory. Now began to be more fully explained, or at least recorded, what the "bruised heel" of the woman's "seed" symbolized: and we may add the bleeding victim on the patriarchal and on the Jewish altars. It was now discovered, that the promised "seed" would be found among men, "most poor," and "most wretched;" that when he should be elevated to the throne of glory, he would be raised from the very "dust," and from the "ashes" of the mourner; and that the redemption which he would accomplish among mankind would, in the first instance, be viewed in the character of a great moral revolution—the casting down of the proud and prosperous, the exalting of the meek, the lowly, and the afflicted, together with their still more afflicted Head.†

This was wonderful to be told! But the connexion of all this with the coming of the Lord from heaven, as the great avenger and victorious KING, was, nevertheless, clearly pointed out. He was to be "made for a little while lower than his angels." He was first to be contemplated as a righteous and oppressed man on earth;‡

* Deut. xxx. 3.

† 1 Sam. ii.

‡ Psalms i. & ii., viii., lxxxix., cii., cxiii., &c. &c.

and then, for his meritorious obedience, to be raised from the depth of hell to the heights of heavenly glory, and from thence to come forth on the final work of redemption.* An interval was clearly pointed out between this period of his humiliation, and the season of his coming in his kingdom. During that interval he is described as sitting at the right hand of God in heaven, waiting till his enemies be made his footstool.† In this high station, while the world below resounds with the mad triumphs of his enemies, and with the groans and complaints of his persecuted people, he abides as their High Priest above, where he realizes all that was typified in the Jewish tabernacle, and by its ceremonial observances; and when he has finished his priestly intercessions, and through his eternal Spirit has sanctified all the elect people of God, he will come again in glory, as the great “Melchisedec;” not only as “Priest of the most high God,” but “King of righteousness,” and “King of peace.”‡ This copious matter was to be the theme of many “psalms, and hymns, and spiritual songs;” and was to make a prominent part of the solemn worship of his church, till all should be fulfilled: “as it is to this day.”

Mingled with this subject, in the Psalms, we saw much concerning Israel’s apostacy and punishment; their hatred and persecution of him that should appear to save them, “the poor helpless man,” whose “hands” and whose “feet” they should “pierce.” We saw much concerning their recovery and restoration to their land in the last days; and that particular enemy, with whose destruction the final triumph of Christ’s cause is ever connected in prophecy, was particularly pointed out as “the

* Psalms ii., x., xlv., xlvii., lxviii., lxxii., lxxxii., &c.

† Psalm cx.

‡ Psalm ii.

wicked." In the last days, he enters the Holy Land by the north, and sweeps in the prescribed limits all before him, like a desolating storm and mighty inundation.* He becomes possessed of Egypt, and returns with his reinforced armies to that contest, in the midst of which the Almighty Conqueror appears. The enemies of Christ are judged.† His happy reign, the theme of so many psalms, succeeds; the King of Zion reigns, and his kingdom, (though the land of promise is its particular site,) extends over all the earth.‡ He comes not alone, we remark also. A blessed company, compared, for numbers, to "the dew-drops of the morning," are contemplated "on the holy hills." These are evidently "the holy myriads" of former prophecies; "the Lord is among them as in Sinai, in the sanctuary." These were, like himself, once seen as poor, and weak, and afflicted, among men; but now they are exalted, to sit with the King Messiah on his throne;|| to partake with him of the glories of his final victory over his enemies, and to be made "princes in all lands."

So much had already been revealed concerning the second advent, the events that in order of time would lead to it, and the glorious scenes that would follow. To the church, so far informed, we are to consider the prophets as sent to minister. Isaiah, the first of these, was anointed to the prophetic office two hundred and fifty-five years after the death of David, at the eve of the dispersion of the ten tribes, and about a hundred and seventy before the leading of Judah captive to Babylon.§ The writings of this prophet will require much of our attention; in fact,

* Psalms xxix., xlv.

† Psalms cx., lxviii.

‡ Psalms lxxii., xlv., &c.

|| Psalm cxlix.

§ B. C. 760.

there are very few parts of Isaiah, which, in the pursuit of our object, we can altogether pass over. We may, I think, conveniently arrange his prophecies under three grand general divisions.

First, in the thirty-five first chapters he delivers oracles, that address the Israelitish church generally, and that take hasty glances of its history throughout the ages to come: but as the Assyrian invasions, and the dispersion of the ten tribes, are events shortly to happen, these are mingled occasionally with the theme; and even the transactions of *the last days* are contemplated in their bearings on that event. For that part of the family of Abraham was now to be banished from the land of promise, to return no more, till the events of the second advent, or its harbingers at least, would begin to be disclosed. Some intimations we find, also, in this division, of the ravages of the Babylonians; but the Assyrian wars are the more prominent object, and the Assyrian king the leading type.

The *second* series of prophecy, from the fortieth to the forty-eighth inclusive, is distinguished by this circumstance:—the holy prophet, though his bosom swells with the same theme—the dreadful judgments of the world at Messiah's coming, and the endless blessedness that shall follow—is disturbed, as it were, by forebodings of a nearer judgment, that must sink most low the small remnant now left by the Assyrians in Jerusalem. This calamity is to be brought on them by the Babylonians, a people who are soon to sway the sceptre of the world. However, the prophet can see, in the visions of the Almighty, this obstacle removed; the “remnant restored,” and the mighty adversary brought down to the dust;—meet emblem and type of that mightier foe, that, after the prostration of

Ashur and of Heber, shall fall, according to the oath of the Most High, when Israel shall be finally restored, to be dispersed no more.

In the *third* series of these prophecies, from the forty-ninth to the end, the inspired seer seems to, have been conducted beyond these prospects; and is made to take his stand nearer to the distant scene that bounds the view of all prophecy — “the power and coming” of the Redeemer. Babylon, and the captivity, no longer appear as objects in the front ground of his landscape, magnified by their nearness, and prominent in the line in which he is obliged from his position to view the greater judgment, and the greater mercies beyond. The heavenly vision has taken him past this scene. The same object he saw before, he can now descry more plainly. But still they are not near; and, interposed, he seems to see the dark valley of humiliation stretched beneath his feet. The first advent is exposed to his view; and his astonished mind contemplates, by its sudden glances, in strange connexions, “the sufferings of Christ,” and “the glory that shall follow;” the deep depression of his people, while the world rejoices; and then the tremendous vengeance to be poured forth on the church’s foes, and its unbounded glories in the last times.

These *three* series of Isaiah’s prophecies must first come under our consideration: we shall then make some extracts from the cotemporary prophets, Amos, Hosea, Micah, and Joel: we shall next pass to the prophet Zephaniah, who preceded a few years the prophets of the captivity, Jeremiah, Ezekiel, Daniel, and Habakkuk. Haggai, Zechariah, and Malachi, who prophesied after the restoration, will form our last division.

CHAPTER I.

THE FIRST SERIES OF ISAIAH'S PROPHECIES.

SECTION I.

Remarks on the First Four Chapters.

IN commencing with the first of these series of Isaiah's prophecies which I have marked out, the first chapter evidently presents us with Israel in that corrupt and apostate state into which they would fall, according to former prophecies. This picture of corruption is not to be confined to the actual state of things in the age in which the prophet writes.* This is proved by St. Paul's application of the ninth verse to the Jews of his days.† So that we are guided, by one who could not mistake, to consider this first chapter as a general prophecy of the state of the Israelitish church at the time of its rejection, at the first advent. This will afford us an important clue to the understanding of what follows. As, however, a chart on a smaller scale is sometimes of use to teach the relative position of points and places, whose proportions and distances, being further disjoined on the larger scale, are not so readily discerned by the eye; I will beg the

* Such too appears to have been the late bishop Horsley's view of the contents of this chapter.—See *Biblical Criticism*, vol. ii. p. 1.

† Rom. ix. 29.

reader, before entering on this larger prophecy, to turn back to the song of remembrance,* directed by God to be taught to the Israelites, in view of this their apostacy. What the song said—"This is a corruption, their blemish is not of his children," &c. the same is portrayed more at length by the prophet:—

2. Hear, O heavens! give ear, O earth!
For Jehovah speaketh.

I have nourished and brought up children,
And they have rebelled against me!

3. The ox knoweth his owner,
And the ass his master's crib;
'But' Israel doth not know,
My people doth not understand, &c.†

What would be the consequence, the song has told us—the rejection of that generation, their awful punishments, and the desolation of their beautiful country. So it is repeated by the prophet:—

Your country is desolate,
Your cities burnt with fire;

7. Your land, before your eyes, strangers devour it;
And it is desolate as overthrown by torrents.¹

8. And the daughter of Zion is solitary,²
Like a booth in the vineyard;

* Deut. xxxii.

† Chap. i. 2.

¹ "וַיִּשָּׁב, inundatio nonnullis. Formæ קרם."—SIMON.

² Is left a solitary object, "survives alone." וַיִּשָּׁב, signifies to extend beyond; survive alone, when others

are gone. Thus the Arab. رتو, to make a thing single, distinct, or separate. Bishop Stock renders, "is left behind."

Like a lodge in the field,¹
Like the watch of the beacon.²

9. Were it not for Jehovah Sabaoth,
Who hath left to us a remnant;
In a little we had been as Sodom,
We had been like to Gomorrah.³

Instructed by the apostle to apply this to that generation particularly, which rejected the Messiah at his first advent, what follows in the prophet will be found exactly to portray the superstitious and corrupt worship of the Pharisees—from the tenth to the sixteenth verse. In that verse, and the two following, how plain the demand of the moral law is stated! It discovers their guilt, not to be palliated or cleansed by formal sacrifices, and rites of ceremonial worship! And, in contradistinction to this, how beautifully do the eighteenth and two following verses describe the introduction of the Gospel covenant!—

18. Come now, let us plead together,
Will Jehovah say:
Are your sins as scarlet?
Be they white as snow:

¹ Literally in a field appropriated to the growth of cucumbers, melons, &c.; in which, probably, a solitary lodge was built during the season of the fruit, and at other times deserted.

² גִּזְרִי, insidiosa observatio, speculatio; et per metonymiam *specula*, in qua fit observatio insidiosa. גִּזְרִי, derived from גָּזַר, fervere, vigilare, may signify either a

watch or a watch-fire. Compare the Chaldee, גִּזְרִי, Dan. iv. 10.

³ “This ninth verse must allude to some greater desolation of the country, than can be supposed to have been effected by Sennacherib’s invasion.”—“I agree with St. Jerome, that the ruin threatened is that which took place after our Lord’s ascension, and the publication of the Gospel.”—HORSLEY.

Are they red like crimson?

Be they like wool.

19. Do ye consent and hearken?

Eat the good of the land:

But do ye refuse and contend?

Be food for the sword.

The event has shown, that, except that very small remnant spoken of above, Israel refused the Gospel message; and, for their contumacy, were given up to the sword of the Romans; their goodly land, also, is become a desert. Thus it had been foretold in the song to which I have referred, and which they were taught, that it might "bear witness against them."—"I will heap mischiefs upon them," &c.

Now, we have seen, in this shorter sketch of Israel's history, that after their awful visitation by these Roman enemies (so to call them by anticipation), the song immediately proceeds to describe these enemies, "Surely they are a nation lost to counsel," &c.* Their tremendous judgment is then described as the last victim of divine vengeance, and after that, the restoration and final happiness of Israel. Guided by this, I understand what follows in the prophecy, we are now considering, of these Roman adversaries: and the fulfilment of part of the prophecy has explained to us how that people, who dispersed Israel, afterwards sustain their character as a city of God upon earth; and became like them apostate, and the great adversary still of God and his people.

20. Surely the mouth of Jehovah hath spoken!

* Deut. xxxii. 28.

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21. How hath ~~she~~ become an harlot!

A city that was faithful?

I filled her with judgment,
That the just might dwell there ;
But now there are murderers.

22. Thy silver hath become dross,
Thy wine mixed with water.

23. Thy princes are rebellious,
And are the companions of thieves.

Each of them hath loved gifts,
And hath sought for rewards :

They do not right to the fatherless,
Neither doth the cause of the widow come before them.

This is but too true, as a picture of government and society, in that part of mankind which Rome civilized, and who were afterwards converted to the faith of the Gospel. The great city has long since become apostate ; and is designated in subsequent oracles as " the great whore," making drunk with the wine of her fornication the kings of the earth. The robbery of the great, and the criminal neglect of the poor, are awful features in the history of times foretold. In the great seat of Roman civilization, agreeably with what we saw in the close of Balaam's prophecy, will be found the last earthly enemy of God and his Christ. It follows : —

24. Therefore, the Lord hath said,
Jehovah Sabaoth, the mighty ' one' of Israel :

Ah ! I will ease me of mine adversaries,
And I will be avenged of mine enemies ;

25. And I will again take *thee* in hand. *

* " Manum tibi iterum admovebo, ut artifex operi."

This fact had been revealed before,—that after or at the judgment of this great adversary, God would again restore to their former station the nation of the Israelites, which he had previously cast away; and whose privileges he had given to “a foolish people,” made wise by his instruction, but afterwards corrupt and apostate.

And I will thoroughly refine away thy dross,
And I will remove all thy alloy:

26. And I will restore thy judges as at the first,
And thy rulers as at the beginning.

After this thou shalt be called,
City of the Just ‘One,’—Faithful city.

27. Zion shall be redeemed with judgment,
And her captivity with justice:

28. And then shall be the destruction of transgressors and
sinners,
And they that have forsaken Jehovah shall be consumed.

29. For the oaks that ye praised shall wither,
And ye shall be ashamed of the gardens ye chose.

A new picture, I conceive, of the destruction of Israel's great mortal adversary, with an exposure of the vanity of their false worship; including, however, the corrupt portion of Israel itself:—

30. Surely ye shall be as an oak whose leaf is blasted,
And like a garden that hath no water:

31. And the strong shall be as tow,
And his work for a spark of fire;¹

¹ We might, perhaps, render:
And the solid trunk shall be as
tow,
And its produce for a spark of fire.

qan is used, Amos, ii. 9, for the

strength of the oak; at least for that quality, which was as specific in the oak as height was in the cedar. The great flammability of tow is the point of comparison. *qan*, opus, quod paratur.

And they shall burn both of them together,
And none shall quench them.

This cannot apply to Israel generally, if we are right in referring it to the last times; for Israel is then to be redeemed: but the destruction of the last enemy by fire, is the burden of every prophecy. This, then, is the sworn judgment of Almighty vengeance in "the song of remembrance." What follows is an exact comment upon the conclusion of that song—"When he shall have rendered vengeance to his enemies, and shall have absolved his land and his people;" which confirms the application here given of this Scripture:—

ii.2. And it shall come to pass in the last days,

That the mountain of Jehovah's house shall be established,
As the chief of the mountains, and exalted above the hills;

And all nations shall flow unto it,

3. And numerous peoples shall go and say,

"Come, and let us go to the hill of Jehovah,
To the house of the Elohim of Jacob:

That he may teach us his ways,
And that we may walk in his paths:

For out of Zion shall go forth a law,
And the command of Jehovah from Jerusalem:

4. And he shall govern¹ among the nations,
And shall decide for numerous peoples:

And they shall beat their swords into ploughshares,
And their spears into pruning hooks:

¹ "Verbum judicandi Hebræis, per synecdochen, pro 'gubernare' vel regere accipitur."—CALVIN. *ad*

locum. "And he shall govern among the nations."—HORSLEY.

Nation shall not lift up sword against nation,
Neither shall they learn war any more.*

This is a clear explanation why the nations are to rejoice with the people of Israel after the destruction of the great adversary, and after the restoration of their country.† Zion and Jerusalem are to be the great source of spiritual blessedness to the whole world. This “city of Jehovah” is represented as the grand centre and emporium of civil and religious power, whither all nations resort for their laws and government. “He shall reign in Jerusalem unto the ends of the earth.” One happy effect of this reign of the Prince of Peace, as was before foretold in the Psalms, is the entire and final extinction of war: and may we not say, also, of those lusts in mankind, “whence come wars and fightings amongst us?” What a pleasing view is this of that “golden age,” that is again to bless this earth!

5. O house of Jacob, come ye,
And let us walk in the light of Jehovah.

Is not this as much as to say, let us avail ourselves of the information which the oracles of Jehovah have given us respecting these subjects?

What follows is obscure; but, upon the whole, I have confidence in the application here given:—

6. Surely thou hast spread abroad' thy people, O house of Jacob,

* Chap. ii.

† Dent. xxxii. 43.

' ~~was~~ signifies, not only to reject, or dismiss, but 'to diffuse,' 'to spread abroad.' Comp. xviii. 7, and Judges, xv. 9—more espe-

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For they are filled up¹ from the east :

But they are diviners,² like Philistines,
And they abound³ with the children of strangers :

7. And his land is full of silver and gold,
And there is no end of his treasures :

His land also is full of horses,
And there is no end of his chariots :

8. And his land is full of idols ;
They bow down to the work of their hands,
To that which their own fingers have made.

9. Ay, the mean man boweth down,
And the great man humbleth himself ;
And thou wilt not forgive them.⁴

I believe there is something particular in the expression, "Thou hast spread abroad thy people, O house of Jacob."—or "thou hast spread thy shoots far and wide," I conceive the people of the house of Jacob to be their professed proselytes among the Gentiles ; that is, converts to their religion, as fulfilled by the first mission of the

cially as a plant propagates its shoots.

¹ מלא signifies a multitude of people, both in Hebrew and Arabic — 'are replenished in their numbers.'

² Perhaps we should take ענן in its common acceptance of clouds, and understand it to be a figurative expression for crowds, or multitudes. The Philistines are, perhaps, referred to, on account of their ancient dense population, or because of their western situation.

"Israel is replenished in numbers, not only from the east, but from the west." Unless we should read ענן מלא, "Like the rollings of the sea."

³ ענן signifies to fill full, as the hand, or rather both hands brought together ; hence, the meaning of "clapping," and "applauding." See 1 Kings, xx. 10. Well stored with.—Bp. Stock.

⁴ Perhaps, "and it shall not be forgiven them."

Messiah, and taught by his disciples—the Gentile nations professing the Gospel. This is the “fulness of the nations,” as St. Paul calls them, which *fill up* the dreadful chasm, made by the rejection of so many of the natural descendants of Abraham. These are considered as branches propagated by the house of Jacob, as an immense posterity, teeming from the east towards the west. If this be correct, and, I think, subsequent prophecies will make it probable, the seventh and following verses must be applied to the churches of the west, contemplated at the eve of the second advent. The description, indeed, of their wealth, and especially of the multitude of their horses and chariots, could hardly apply to the remnant of Judah, before the Babylonian captivity, or before that of the Romans: but the whole is remarkably characteristic of modern Europe; and over the greater part of its nations, professedly the people of Israel's God, idolatry in its grossest forms prevails. Can we forbear to think, that “*this is the city to be destroyed,*” when Jehovah ariseth?

10. Go into the rock,

And hide thee in the dust;

From the terrible presence of Jehovah;

And from the glory of his majesty.

11. He hath made low the lofty looks of man,

He hath bowed down the pride of mortals;

And Jehovah alone is exalted in that day.

12. Surely ‘it is’ the day of Jehovah Sabaoth—

Against every thing that is high, and it falleth;¹

Against every thing that is exalted, and it is made low!

¹ *על*, as the parallelism demands, I derive from *על*, and not from *על*.

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13. Even against all the cedars of Lebanon,
And against all the oaks of Bashan : ¹
14. And against all the high mountains,
And against all the exalted eminences :
15. And against every high raised tower,
And against every fortified wall :
16. And against all the ships of Tarshish,
And against all the pleasing works of art : ²
17. And it hath bowed down the high things of men,
And the pride of mortals hath it laid low ;
And Jehovah alone is exalted in that day,
And the idols he shall utterly abolish.

We may say of this remarkable passage, that it only corroborates what we have before read in the oracles of former eras, as to what would be the effect of the coming of "the day of Christ" upon the world, in its existing state. That a complete revolution would be produced ; that the great, the noble, the prosperous sinner, surrounded as he might be with all the inventions of arts, and with all the elegant and boasted luxuries of life, must perish condemned for sin and irreligion ; while a poor and despised people should be seen to be exalted by him who "cometh in his kingdom."

19. And they shall go into the crevices of the rocks,
And into the caverns of the earth,

¹ "חמם חמם", have every appearance of a marginal note, intending to point out what cedars of Lebanon, and oaks of Bashan, mean.

² עבודת חמם, every production of excellent workmanship, every *chef d'œuvre* of the arts — of the imitative arts especially.

From the terrible presence of Jehovah,
And from the glory of his majesty,
When he ariseth to shake the earth.

20. In that day shall a man cast away
His idols of silver, and his idols of gold,
Which they made for them to worship,
To the moles, and to the bats;

21. When they go into the caves of the rocks,
And into the clefts of the craggy hills,
From the terrible presence of Jehovah,
And from the splendour of his majesty,
When he ariseth to shake the earth.

From this awful description it appears, as, indeed, has been several times intimated before, that *idolatry*, in the visible church of Christ, will be a crime persisted in to the last. We remark, moreover, that the appearance of the Divine Majesty is rendered visible, on this occasion, to the nations that are judged. But we have had reason to conclude before, that idolatry is not the crime of the natural Israel, at the time of the second advent: this prophecy must, therefore, respect the adoptive Israel — those nations to whom “the kingdom of God” was “given,” when it was “taken” from the Jews.

22. Cease ye from man,
Whose breath is in his nostrils,
For what account should be made of him?

A new division of the prophecy seems to commence here.

The church is directed to expect no aid from man; in reference, no doubt, to the times that precede the coming of the great day: and as “Judah and Jerusalem” are

particularly addressed in the first verse of the following chapter, it might be supposed, that "the natural branches" are again especially in the view of the prophetic vision, agreeably with what we have read in the song of remembrance, "Jehovah will judge the cause of his people, and will have compassion on his servants," when he seeth that their strength is gone—and none retained or left—"no stay or support"—no mighty man, or warrior, &c. I am doubtful, however, whether the general state of the universal church—of the city which is spiritually called "Sodom, and Egypt, and Jerusalem"—be not portrayed in what follows to the second verse of the fourth chapter; in which place, beyond all doubt, our subject bursts upon us again in great splendour. I shall, therefore, merely quote these intermediate verses, and leave it to the reader to judge to whom they belong when he comes to compare subsequent prophecies:—

1. For behold the Lord Jehovah Sabaoth
Removeth from Jerusalem and Judah,
Every support 'of' man, and every support 'of' women;
All the support of bread, and all the support of water:
2. The mighty man and the warrior,
Judge and prophet, and diviner and ancient;
3. The captain of fifty, and man of rank, and counsellor;
The skilful artificer, and the learned in charms:¹
4. And I will give boys for their princes,
And babes shall rule over them:²

¹ In charming serpents especially: the charmer and the diviner may denote more modern superstitions.

² Figuratively, perhaps, mere

novices in government, or princes whose weakness and simplicity lead to the scenes of anarchy and confusion next described. The picture seems to show, for a time at

5. And the people shall be oppressed one of another,
And each will act proudly towards his neighbour;

The youth towards the aged,
And the base towards the honourable.
6. Then shall one take hold of his brother,
Of the house of his father, by the garment:

"Come, be thou ruler over us,
And let this ruin be under thy hand:"
7. And he shall declare in that day, saying,
"I cannot be a healer;

And in my house is neither bread nor clothes,
Appoint me not a ruler of the people."

For Jerusalem has stumbled, and Judah hath fallen;
8. Because their tongues and their deeds were against Jehovah,
Provoking the eyes of his glory.
9. The boldness of their countenance testifieth against them,
They publish their sin as Sodom, they hide it not.

Alas! for their souls,
For they award to themselves evil.
10. "Cry up the righteous,¹ for 'it shall' be" well "with him,"
"For the fruit of their doings shall they eat."
11. "Alas! for the wicked" — evil "shall it be to him,"
"For the reward of his hands shall be paid him."

least, all legal government at an end, and all ranks of society confounded together. I question whether history can show the fulfilment of this in the decline of the Jewish state, either at the eve of the Babylonian or of the Roman captivity.

¹ "Cry up the righteous." So

Bishop Stock. The whole passage seems to point out these notorious and shamelessly wicked men, as the strenuous preachers of the doctrine of the merit of works, and as the denouncers to others of the punishment of sin. But as God sees, "he that judgeth another judgeth himself."

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**12. My people! children have been their oppressors!
And women have ruled over them!**

**My people! thy leaders have made thee to err,
And the track of thy paths have they destroyed.¹**

**13. Jehovah hath arisen to contend,
He hath stood up to judge his people.**

**Jehovah will enter into judgment,
With the elders of his people, and with their princes;**

**For it is you that have consumed my vineyard,
The plunder of the poor is in your houses.**

**15. What mean ye, that ye crush my people,
And grind the faces of the poor?²**

**16. THE Lord Jehovah Sabaoth hath spoken,
Even Jehovah hath said;**

**Because the daughters of Zion were become proud,
And walked with outstretched neck, and wanton eyes;**

**Mincing their steps as they went,
And tinkling with 'the ornaments of' their feet.**

**17. Therefore hath Jehovah dishonoured the head of the daughters of Zion,
Ay, Jehovah hath stripped them bare.**

**In that day will the Lord take away these ornaments,
The feet rings, and the wreaths, and the crescents;**

**The drops, and the bracelets, and the spangles,
The sprigs, and the chains, and the zones;**

¹ I cannot read here any thing less than a censure upon the misgovernment of the flock of Christ, and on the abuse of the institutions of the Christian church, especially in the appointment of false and insufficient teachers, by the great patrons of superstition,

and corrupt governors of the church.

² The oppression of the poor and defenceless by the rich and powerful, in the visible church, is evidently the complaint here made by the righteous Judge, who ariseth to judge his people.

- And the caskets of perfume, and the amulets ;
 21. The rings, and the jewels for the face :
 The cloaks, and the mufflers ;
 The shawls, and the scarfs ;
 The sashes, and the fine tunics,
 The turbans, and the long veils :¹
24. And instead of perfume, shall there be dust ;
 And instead of the girded-garment, rags :
 And instead of the curious head-dress, baldness ;
 And instead of a zone, a girdle of sackcloth ;
 And sun-burnt skin, instead of beauty.
25. Thy friends shall fall by the sword,
 And thy might in battle :
26. Her gates shall lament and mourn,
 And she shall sit desolate on the ground.
1. And seven women shall take hold of one man,*
 In that day, saying ;
 We will eat our own bread,
 And will wear our own garments ;
 Only let us be called by thy name,
 To take away our reproach.²

¹ This display of female finery, and luxurious dress, among the prosperous oppressors of the church, is very remarkable ; and the sad reverse that follows, in the day of their calamity, is most strikingly described. No doubt, in every revolution which greatly affected the higher orders of society, this pro-

phesy would be seen to have its fulfilment ; but, as we shall learn hereafter, there is " a time of trouble " yet to come upon the nations, " such as was not since there was a nation upon the earth."

² A prophetic picture of the great decay of the male population by destructive wars.

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In whatever parts of the professing church these dreadful scenes are to be disclosed, it evidently appears to be at the eve of Messiah's appearance; for now our subject bursts upon us with great splendour:—

2. In that day,
Shall there be a shoot of Jehovah,
Beauteous and glorious;
Even a sucker from the earth,
Elevated and spreading its boughs,
For the escaped of Israel:
3. And there shall be that which remaineth in Zion,
And that which is left in Jerusalem;
Holy shall it be called,
Every one that is written among the living in Jerusalem:
4. When Jehovah hath washed away
This filth of the daughter of Zion;
And 'when' this blood of Jerusalem
Shall be removed from the midst of her,
By the spirit of judgment, and by the spirit of burning.

That this branch, or rather shoot of Jehovah, means the Messiah, has been generally allowed. He was "a sucker from the earth," indeed, at his first advent; but the metaphor of the spreading tree, under which Israel takes shelter, relates, I conceive, to the second advent. This glorious event takes not place, we remark, till the guilt of some particular blood is removed from Jerusalem. This is, doubtless, the blood of their crucified Messiah, which the inhabitants of Jerusalem imprecated upon themselves and their children.* When this blood is purged away,

* Compare Psalm li.

by the spirit of judgment, and of burning — when all their national sufferings shall be ended, especially those most calamitous ones of the last days; then, it should seem, Jerusalem or Zion will be in some wonderful manner the chosen spot for the visible display of the Divine Majesty:

5. And Jehovah shall create over all the station of Mount Zion,
And over the places of her solemn assemblies,

A cloud by day, and a smoke,
And the brightness of a blazing fire by night.
Surely over all shall be the glory.¹

6. A protection and a cover shall there be,
For a shade in the day from the heat;

And for a refuge, and for a shelter,
From the storm, and from the rain.

These lines clearly allude to “the pillar of fire that gave light” to the camp of Israel in the desert “by night,” and to “the pillar of cloud, in which the Lord went before them by day.” Such a visible token of the Divine Presence, the prophecy seems to say, shall, at the time predicted, become stationary over the holy mountain of Zion. The effect will be, to dispel the darkness of night from that sacred spot; and to cause, that neither the burning heat of the sun, nor inconvenience from the conflicting elements, should any more be felt by its happy inhabitants. Compare Psalm lxxviii. 15, 16, 17.

¹ The Shekinah. Compare Deut. xxxiii. 2, &c.

SECTION II.

Remarks on Chapter the Fifth.

THE fifth chapter opens with “the song of the vineyard,” parallel to that part of the song of remembrance, “The Creator, his work is perfect,” &c. The vineyard is to be desolated — “I will remove its hedge,” &c. ver. 5. We have the suffrage of many commentators,* to understand this of the desolation by the Romans, which we now behold. This Scripture is, therefore, written for our admonition, who succeed to Israel’s forfeited privileges, “lest we should fall after the same example of unbelief.” What follows regards, I conceive, the churches of the Gentiles, as contemplated at the eve of Messiah’s second coming. The original of the eighth verse has led me to this conclusion: —

8. Alas! for them that join house to house,
And lay field to field,
Until no place be left:

And ye are dwelling alone by yourselves,
In the midst of the earth.

According to the text, a people distinct from those who join house to house, &c. seem to be addressed as those that “dwell alone.” This, therefore, is, perhaps, a description of the flourishing state of those nations who

* Tertullian, Theodore, Cyril, Jerome, Luther, Brentius, Ecolampadius, Coccejus, Schmidius. — See VITRINGA.

inherit Israel's forfeited privileges; while *they* are living as strangers and solitary beings in the midst of them, "and find no rest for the sole of their feet." The joining of house to house, and laying, or more correctly, "the making of field to approach to field," I understand to mean, not the engrossing of houses and lands by individuals, so much as the general extension of building and cultivation. I guess the lengthening streets of modern cities, and the forced cultivation extending itself to every nook of the surrounding country, are the scenes in the view of the prophetic Spirit. But may not the improvements of agriculture, and of the subordinate arts, bid defiance to the want and famine foreboded in the following verses? Alas! who can promise this?—

9. In mine ear hath Jehovah Sabaoth spoken:

Truly many houses shall become desolate,
Great and fair without inhabitant;

10. For ten acres of vineyard shall yield one bath,
And a homer of seed shall produce an ephah.¹

We know who can make a fruitful land barren, for the iniquity of them that dwell therein: and the deterioration of seasons, at certain intervals, has been already very alarming to the crowded population of Europe.

A picture of habitual and continual drunkenness, with the luxurious banquetings of a careless people, that have forgotten God, follows:—

11. Alas! for them that rising early in the morning follow liquor,
And sitting late at even, wine inflames them:

¹ A bath is a measure of eight gallons, and an ephah is the tenth part of a homer, or chomer. *וַיֵּץ*, which we render acre, is properly the quantity of land ploughed by a yoke of oxen.

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12. And there are the lyre and the harp,
The tabret and pipe, with the wine of their banquets ;
But they regard not the work of Jehovah,
Nor see they the operation of his hand.

To whatever extent drinking and drunkenness may have prevailed in ancient times, still this is in a particular manner characteristic of the habits of modern life in Europe, since the invention of spirituous liquors. Think of the millions of money spent annually on this enjoyment!—of the multitudes of habitual drunkards in every rank of life—and of the many that come not under that degrading term, who make drinking the great solace of their lives; and pursue it, in the intervals of labour and business, to such an extent, as to drown all thought and serious reflection! And how ends the day with a vast portion of the higher classes all over Europe, but as here described? Hence the general ignorance of better things that prevails, which has scattered and driven away the flock of God; and brought on a famine, not of bread and water, but of the knowledge of the Lord.

13. Therefore my people are made naked, for want of knowledge;
And their nobility die with hunger,
And their busy crowd is parched with thirst.

And what, we may remark, has so much led to that remarkable ignorance of all classes respecting that in which all true knowledge consists, as the relaxed and luxurious habits of modern life, in which priest and people, nobles and plebeians, have indulged? There was always, no doubt, too much of luxury and self-indulgence among those of mankind who possessed the means; but still we

know, from other prophecies, that it was to be a distinguishing trait in the character of the last days, that they should be "lovers of pleasures more than lovers of God:" and, as we should ever remember, prophecy rarely concerns itself with other nations, but with those alone, who are the professors of the religion of revelation. But their judgment slumbereth not:—

14. Therefore Hades hath enlarged his appetite,
And opened his jaws without measure:

And down go her pomp, and her busy throng,
And her festive noise, with him that rejoiceth in her:

15. And man is brought down, and mortals are humbled;
Ay, the countenances of the lofty are humbled:

16. And Jehovah Sabaoth is exalted in judgment,
And God, the Holy One,¹ is sanctified in justice:

~~And~~ sheep pasture at their leisure,

And kids² feed on the desolated dwelling of the luxurious.

The personification of Hell, or Hades, in this passage, representing a monster gorging himself with prey, has been always considered as a fine metaphor of the ravages of war, and its attendant calamities; but, as applied to that awful visitation of the ungodly in the last days, so much the theme of prophecy, we perceive a greater strictness in the truth of the symbol. For to "go down *alive* into hell," to fall suddenly engulfed in everlasting

¹ So Bishops Lowth and Stock. —Perhaps literally, "and that God, who is the Holy One," the same, I doubt not, as "the Holy One of God," the Holy One of Israel, that

is, Jesus, made to us of God sanctification.

² Turell and Secker. "Strange ones."—HORSLEY.

flames, is ever in prophecy the fate that impends the last oppressors of Israel, and the last enemies of the Gospel. The result of this visitation is, "God's name is hallowed," and man is humbled: the Holy One of God, who appears as the advocate of his people, is vindicated in all his rights, and whatever could sully the purity of his holy religion, is removed for ever. Perhaps the last verse is a symbolical representation of Christ's kingdom, when, "after the wicked shall be cast out of it," "The meek shall possess the earth, and delight themselves in the abundance of peace."

In the eighteenth and following verses, a new picture is given us of these ungodly of the last days:—

18. Alas! for them that draw out iniquity as cords of rope,¹
And wickedness as the twistings of the wheel:²
19. Them that say; Let him hasten, let him speed his work,
That we may see it; let it approach and come,
The design of the Holy One of Israel, that we may know it.

"Evil seducers," as we shall learn hereafter, are to "wax worse and worse, deceiving and being deceived:"

¹ Simon observes, on this difficult word, *רָוָה*, forte semel, Jes. v. 17, "funiculus." Coll. Syr. *ܠܐܪܥܐ* 'funiculus,' ab equabili, permixtis inter se rad. *רָוָה* et *רָוָה*. Bishop Lowth explains this line, "By long progression in iniquity, and continued accumulation of sin, men arrive at length to the highest degree of wickedness; bidding open defiance to God, and scoffing at his threatened judgments; as is

finely expressed in the next verse." — *ὡς σχοινία μαχρὰ*.—Septuagint. Bishop Stock renders:—

Woe unto them who draw on their punishment with cords of folly,
And the reward of sin like a cart-rope.

² So I understand *עֲלֵה*, the wheel, or machine, by which the ropemaker twisted his larger ropes.

there are, especially, to be in the “last times, scoffers walking after their own lusts, and saying, Where is the promise of his coming?” &c.

Nor can we well mistake the following verses, when we reflect upon the prodigies of moral instructors, who have engaged the attention of mankind in these late ages—the boasted ages of reason and philosophy:—

20. Alas! for them that call evil good, and good evil;
Placing darkness for light, and light for darkness;
Placing bitter for sweet, and sweet for bitter.

21. Alas! for them that are wise in their own eyes,
And understanding in their own sight.

But this vaunted philosophy, it seems, applies no effectual remedies to the profligacy and injustice of the times:—

22. Alas! for them that are powerful to drink wine,
And men of might to mingle strong drink;¹
Justifying the guilty for the sake of a gift,
And taking away the righteousness of the righteous from him.

The description, in the former part of this verse, had appeared wonderful indeed, were we strangers to those walks of life, where the ability and bad pre-eminence here described, has been displayed; and in very deed has brought many a man into notice, and into a connexion with the great, that has made him a future arbiter of the fortunes of mankind—and such an arbiter as was to be expected, and as the latter verse describes. Profligacy—the road to power among nations professing godliness, and power exercised by the unprincipled over the flock of

¹ To manage.—Br. Stock.

Christ — is, therefore, among the signs of the last times — when the fire shall consume the ungodly :—.

**24. Therefore, as a flame of fire devoureth the stubble,
And as the blaze consumeth the chaff;**

**Their root shall be as powder,¹
And their shoot shall ascend as dust;**

**Because they have despised the instruction of Jehovah
Sabaoth,**

And have rejected the word of the Holy One of Israel;

**25. Therefore the anger of Jehovah is kindled against his people,
And he hath stretched out his hand against them:**

**When he smote them, the mountains trembled,
And their bodies were as dung in the midst of the fields :**

**For all this his anger is not turned away,
But his hand is stretched out still.**

These verses seem to denote some signal judgment, which shall, previously to their consumption by fire, be inflicted on the apostates. “ These are the beginnings of sorrows.” Shall we point to the situation of Europe for these last thirty years? Truly the “ mountains,” every thing elevated for rank and authority among mankind, “ have trembled :” and the soil has been enriched with the corpses of millions of her inhabitants !

The executors of the last judgment, described in the twenty-sixth and following verses, I conceive to be no armies of mortal men; but the hosts of holy ones, symbolized in the parallel prophecies as coming with the Redeemer. The lion, therefore, of the twenty-ninth verse, is none other than the “ lion of the tribe of Judah :” —

¹ “ Touch-wood.” — Br. Stock.

26. And he will erect a standard for nations far-off,
And will bring them by his call¹ from the end of the earth:
And, lo! in haste suddenly they come!
27. No one is faint, none stumbleth among them;
No one slumbereth, and no one sleepeth.
The girdle of HIS loins is not loosed,
Nor the latchet of his shoes unbound.
28. His arrows are sharpened,
And all his bows are bent.
The hoofs of his horses are counted as flint,
And his wheels are like a whirlwind.
29. His growling is like that of a lion,
He growleth like the young lion:
Ay, he roareth, and seizeth the prey;
And he beareth it off, and none delivereth:
30. And he shall roar against it in that day,
Like the roaring sea, and shall gush forth on the land:
And behold compressed darkness,
And the light is darkened by its influx.²

¹ *prw*, to lead out, or call home bees, with a whistle. — See PARKHURST.

² Bishop Lowth considers this verse to be defective, and from some copies of the Septuagint supplies; “and he shall look to the heavens upward, and down to the earth: and, lo! darkness and distress, and the light is obscured by the gloomy vapour.” But, admitting the integrity of the text, a very suitable meaning is found in the Arab. *نبت*, ‘*scaturivit*,’ ‘emana-

vit aqua;’ *נר* signifies to distil in drops as dew, and also ‘to throw down’ as a building; but the Arab. *غرف*, ‘*aquæ ubertim affluentes*.’ — Bishop Stock renders the last line, “and the light is darkened in the sky above it;” or we may render, “and the light is darkened by her ruins;” — “the heavens, and the luminaries, are so totally invisible, that it seems as if the light were choked up in its first emanations;” — “and the light is confined in its defluxions.” — HORSLEY.

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An awful symbol of the appearing of the Redeemer in the character of an avenger; "Behold the Lord cometh with his holy myriads," &c. &c. *

SECTION III.

Remarks on the Sixth Chapter of Isaiah.

I MUST not pass over, in this review, the vision recorded by the prophet in the sixth chapter: —

"In the year that king Uzziah died, I saw the Lord; he sat on a high and elevated throne, and his glory¹ filled the temple. Seraphs had their station² above him: each had six wings: with twain he covered his face, with twain he covered his feet, and with twain he flew:³ and one called to another, and said; "Holy, Holy, Holy, Jehovah Sabaoth! the whole earth 'shall be' filled with his glory:" and the pillars of the vestibule were shaken at the sound of their calling; and the house was filled with a cloud: and I said, "Ah me! I am undone, because I am a man of polluted lips, and I dwell amidst a people of polluted lips; for mine eyes have seen THE KING,⁴ Jehovah Sabaoth."

* Jude, 14. Compare 1 Sam. ii. 8; Psalm lxxiii. 17; cx. 3; and cxlix.

¹ The reading of the Septuagint, Chaldee and Arabic, appears to have been ררר , which Lowth prefers; supported, I conceive, by the general style of Scripture. Bishop Lowth, however, renders, "the train of his robe;" and Bishop Stock, "his flowing robe."

² They do not appear to have

been actually standing on their feet, but to have been on the wing; and to have had their station above with respect to the throne, perhaps, as it was seen descending.

³ שרף , in the Hebrew language, signifies 'to burn;' the same word, in Arabic, شرف , 'to be noble.'

⁴ Or "our King." Bp. Horsley

I call the reader's attention to this vision, because we are unequivocally told in the New Testament*, that Isaiah beheld, on this occasion, "the glory of Christ." The appearance of the symbol or similitude of the *glory* of the Messiah must, however, relate to the period of the second advent. It is then the "Son of Man cometh in his glory." The seraphs, we observe, anticipate, in their song of congratulation, the time when the whole earth should be so filled with his glory, as then the temple in the vision seemed to be. The prophet, too, is sensible that he has seen THE KING, THE VERY KING;† doubtless, that very King of Israel, who had been so often foretold in the Psalms, and in other ancient oracles; and who was, indeed, "the hope of Israel." The seraphs, in this vision, seem to occupy the place of the "holy myriads" of the former prophecies; which leads to the supposition, that they are intended to be symbolical of the same happy beings, — the redeemed from among men, hereafter to attend, as glorified spirits, the King Messiah; and to fly on his high behests, in the government of that "world to come," which is "not put in subjection to angels,"‡ but to glorified man. Future visions will illustrate this.

The immediate object of the prophecy that follows, is to show the rejection of the Messiah by the Jews. It is several times quoted and applied to that event, by our

has remarked, that the English word *our*, will sometimes best express the double emphasis, *נ-נו*. Perhaps this verse might be ren-

dered, "Ah me, that I have been silent!"—"surely I am a man of polluted lips," &c.

* John, xii. 41.

† *נ-נו*.

‡ Heb. ii.

Lord and his apostles. The event of this “hardness of heart” is, as usual, described to be the destruction of the people and of their country, “until the land is wasted to a desert.” The nation, however, in this state, is compared to a tree, that is cut down indeed, but which has a living stock in the soil, which still retains the vegetable life, and will shoot up again—“the holy seed is the stock thereof”—the elect, that are to spring from the loins of Jacob, are not yet exhausted: therefore the people are preserved; they have not yet fulfilled their Creator’s purpose. No family, in these circumstances, can become extinct.

SECTION IV.

Remarks on the Seventh, Eighth, and Ninth Chapters.

THE oracle delivered in the seventh chapter, the immediate object of which is to show the approaching desolation of the ten tribes and of Syria, then in league against Jerusalem, is remarkable as being chosen for the occasion, to reveal to the disconsolate inhabitants of Jerusalem, not only that they are safe at present, but that a remarkable feature in their future history should be, the return of a remnant of the tribe of Judah, while the rest of Israel is in a state of dispersion: and that, in connexion with this, a wonderful sign or prodigy should be vouchsafed by the Divine Power:—

14. Behold, a virgin shall conceive, and bear a son,
And shall call his name Immanuel!*

* Chap. vii.

This, then, ascertained the future birth of the Messiah to be by the miraculous conception of a virgin — that virgin to be of course, according to former prophecies, of the house of David. It was moreover foretold, that in that very country, now the terror of the Jews of Jerusalem, — reduced at the time foreboded into a wild and comparatively depopulated state, — this child should be fed with the kind of food which such a country would supply, while he was growing up to years of maturity : —

15. Butter and honey shall he eat while he is distinguishing,
To refuse the evil, and to choose the good ;
For while the child hath yet to distinguish,
To refuse the evil, and to choose the good ;
This land shall be pastured at large,
Where thou art despised in the presence of her two kings.

This was fulfilled by the long abode of Jesus and his mother at Nazareth, and in the neighbouring country ; all which, at the time of the prophet, probably was in the joint possession of the kings of Samaria and Damascus. But this I merely notice by the way, as the wonders of the second advent are the subject we are to pursue. The connexion of prophecy, however, demands that we should take notice also of the eighth chapter.

It foretells the immediate approach of this destruction of Damascus and Samaria ; and that the instrument of it, the king of Assyria, like an overwhelming torrent, would threaten the extinction of the whole remnant : — as it is mysteriously said, “ and his wings are spread the full breadth of thy land, O Immanuel.” — But because of Immanuel all his efforts would be in vain ; a remnant must remain.

9. Know, ye nations, and be appalled,
 And give ear all the extremities of the earth.
 Prepare for the contest, and be appalled;
 Prepare for the contest, and be appalled:
10. Take counsel, and be it dissipated;
 Give the order, and let it stand not:
 Because; IMMANUEL!*

This tells the Assyrian king, and in him, I conceive, typically, some mightier foe hereafter, who will tread in his steps, that every effort is in vain against the remnant in Jerusalem; because of their connexion with the Messiah to be born, or about to appear in his glory amongst them. It is, at the same time, mysteriously declared, that this Immanuel, this Jehovah Sabaoth, though a sanctuary to his faithful few, would prove,

14. A stone of stumbling, and rock of offence,
 To the two houses of Israel;
 A trap, and a snare,
 To the inhabitants of Jerusalem:
15. And many of them shall stumble and fall,
 And shall be maimed, and suared, and taken.

A plain prediction of the casting off of Israel at the first advent. The call of the Gentiles is next intimated:—

16. Bind up the testimony,
 And seal the instruction for my disciples:¹
17. And I will wait for Jehovah,
 Who hath hidden his face from the house of Jacob,
 And I will expect him.

* Chap. viii.

¹ “Pro illis qui docentem me audient.”—Houbigant. So Horsley.

The fulfilment alone could have explained the meaning of this prophecy; but the event has shown, that when Israel rejected the Messiah, "the oracles of God" were no longer "committed unto them." A remnant of that nation, and a people taken out of the Gentile nations, were henceforth the peculiar people of God. These were to be known by the distinguishing name of "DISCIPLES"—the first name which the Christians bore. The sacred records, and archives of the church, were to be bound up, sealed, and committed to the custody of this new people. They were not to be committed to them open, as Israel long held them,—unfinished, and expecting fresh and fresh additions. The book of God was now to be finished and given complete, as a sacred, unchangeable deposit, into the hands of the Gospel churches. Among these the Redeemer would wait, till the appointed time of Israel's rejection should be accomplished.

The same mystical person declares in the next verse,—and we are sure that we are correct in the application of it to Jesus Christ, because St. Paul has quoted the words as spoken by him,—¹

18. Behold, I and the children which Jehovah hath given me,
'Are' for signs and for portents in Israel;
From Jehovah Sabaoth, that dwelleth in Zion.

The children of Christ, as the second Adam, were the gift of God to him: "Thine they were, and thou gavest them me."—"A remnant according to the election of

¹ "The application of this passage in the Epistle to the Hebrews, to prove the truth of the human nature in the Redeemer, is very extraordinary. It shows that from the sixteenth verse, the prophet personates the humanity of the Messiah."—HORSLEY.

grace." — "He came to his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God, even to them that believe in his name; which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God."* The Messiah, as manifest in the flesh, and the children given to him, are for signs and wonders; that is, for miraculous indications and demonstrations of the presence of the Deity; — that he, the Messiah, Jehovah Sabaoth, reigneth in Zion above. The birth of Jesus, by his virgin mother, was before called a sign; and the new birth, or regeneration of all his children, we read, is miraculous, as his own birth after the flesh.†

In the explanation of the next verse, I am also guided by the event: —

19. And when they say to you:

Seek to the necromancers and diviners,¹
Whispering and muttering.

When they shall say to *you*, my disciples, among whom the testimony is bound up, — when the corrupters of the faith shall say to you, Let us have recourse to necromancy and magic: —

Say to them:

Should not a people seek their God?

While they yet live, should they seek unto the dead?

In these verses the spirit of prophecy foretells, and warns the church concerning the apostacy of the latter

* John, i. 11, 12.

† John, i. 12, 13. Comp. chap. iii.

¹ "Spirit-mongers and wizards." — BR. STOCK.

days, when Christians should “give heed to seducing spirits, and doctrines of demons;” and should be deceived by “the working of Satan in all signs, and lying wonders,” previously to “the coming of the Lord.” This “seeking of the living to the dead,” the doctrine of “or concerning demons,” as it is called in the New Testament, has in these latter ages discovered itself to be the Romish doctrine of the mediation of saints, which has withdrawn a deluded people from the doctrine of the one atonement in the blood of Christ: and the various superstitious mummeries of the papists, and of other apostate churches, may well be compared to the unmeaning monotony and mysterious muttering of the ancient enchanter and magicians.

The twentieth verse will now open upon us in its true meaning:—

20. To the instruction, and to the testimony;
If they speak not according to this word,
It is because there is to *him* no dawn of light.

Let the book of God, with its sure word of prophecy, be your only standard. When professed disciples bring not their doctrines to this test, it will lead to the manifestation of that wicked one, on whom no blessed morning of the second advent shall dawn; but for whom, and for his followers, “the blackness of darkness is reserved for ever.”¹ What follows is most remarkable:—

¹ Bishop Horsley proposes the following:

“To the doctrine, and to the testimony,

See if they do not say, according to the proverb,

That there is not a ray of light in it.

21. And transgressing this, he shall be heavily pressed and famished ;

And it shall be, when he is famished, he shall fret himself,
And shall curse his king and his God.

The history of papal Europe has explained this. Departing from the written word of God, transgressing this rule, by giving heed to "seducing spirits," the Roman Catholic church became heavily oppressed, by all the cruel exactions and hard services imposed by a tyrannical priesthood, and oppressive civil governments; while the souls of men were famished for want of the knowledge of God's word. When this state of things had reached its appointed limits, what followed? The oppressed people "vexed," or "fretted themselves;" as the word properly signifies: they so worked themselves up into anger, that it at length burst forth. What a description of the causes, and of the manner of their operation, that gave rise to that extraordinary revolution, which has taken place in Christendom in our day! An historian of the times would scarcely make use of any other description of the causes and rise of revolutionary principles in Europe: and how plainly are the consequences marked! "He shall curse," or lightly esteem "his king and his God." This portrays those principles of insubordination and Atheism, which we have learned to distinguish by the term *Jacobinism*. In the scenes of the French Revolution it developed itself to the world in traits of character deeply drawn; and whatever better principles may do for

I should, in this case, interpret the passage as predictive of the denying the perusal of the Scriptures by the

Romanists, under the pretence of their obscurity."

a remnant in Protestant nations, it does not appear from what we shall read hereafter, that the Roman Catholic world will ever be cured of this infection of disloyalty to lawful governments, and of infidelity towards God, so remarkably mixed with it: "Blasphemers," "traitors," according to the apostle, mark the "last" "perilous times" *—"promising them liberty, when they themselves are the servants of corruption." †

22. And he shall cast his eyes upward, and glance them on the earth;

And lo! distress and darkness!

An overwhelming gloom,¹ and driven darkness!²

As this relates to things to come, we can but conjecture its meaning. It may be considered as a general picture of great distress. The afflicted world, reaping the fruits of anarchy and irreligion, shall look around for some alleviation of their miseries; but heaven and earth shall deny it to them. Nothing but darkness and distress meet their eyes, whichever way they turn them. A rising storm comes driven along, and threatens to overwhelm them all in perpetual darkness. If this be the meaning, it is parallel to Daniel, xii. 1, and to Luke, xxi. 25, 26. But, perhaps, we are to explain the looking up of the apostate foe as a proud defiance against the Most High;

* 2 Tim. iii.

† 2 Peter, ii. 19.

¹ קִדְּוָה קִדְּוָה, "splendour of condensation;" not light, but darkness visible, or קִדְּוָה, may be derived from קָדַר, "faintness." — PARKHURST. "Dissolutio." — VULG.

Perhaps, "darkness of tribulation," "blackness of despair."

² אֲדָמָה מְאֻמָּה, "darkness of impulse," "accumulated darkness." — LOWTH.

his "glance upon the earth," or "upon the land," perhaps we are to explain, as some scheme of ambition, probably, against the Holy Land. This last interpretation, I think, to be corroborated by the connexion of what follows; though we must confess the language to be involved in difficulties.¹ I would venture to explain it: in this state of things in "Chittim," amidst these apostates of the last days, shall be gathered the materials of that mystic storm, which, you have learnt from prophecy, must at that season burst on our land from the north, and carry desolation through it, from one end to another. A storm is now, indeed, brooding, (the prophet referring to his own times), on the same border, which is the immediate occasion of

¹ The passage is unquestionably difficult. I have preferred the rendering which, upon the whole, I think most correct. Bp. Lowth translates: "But there shall not hereafter be darkness in the land that was distressed; in the former time he debased the land of Zebulon, and the land of Naphtali; but, in the latter time, he hath made it glorious: even the way of the sea beyond Jordan, Galilee of the nations."—Bishop Stock translates: "Nevertheless, the gloom shall not be as when the sore pressure was upon her; as in the former season he made vile," &c. לָקַל and וַיְהַבֵּר are clearly in opposition to each other, and will bear the meanings ascribed to them by these right reverend commentators, of "debasing," or "making

vile;" and of "making glorious:" but I prefer the meanings given in our public translation—would only refer them to the gloom of the storm of the former line; it should first pass lightly over, but at a future period should rest heavy upon the land. I think this is strongly corroborated by the manner in which the evangelist has quoted this passage; he omits the lines containing לָקַל and וַיְהַבֵּר, which, could they be rendered "to make vile," and "to make glorious," the country, would have been particularly to his purpose. But he only mentions the countries specified, and points them out as the scene of what the next verse describes. Bishop Horsley, however, contends for the senses of "debasing," and making "glorious."

the prophecy: but this is not that mystic storm of the ancient prophets, though you may, in the ravages of the proud Assyrian, behold a type of the last invader symbolized thereby.

1. Surely not the gloom that is about to overwhelm it!
At the first period it shall lightly afflict
The land of Zebulon, and the land of Naphtali;
But, at the latter, it shall more grievously afflict
The way of the sea, the bank of Jordan, Galilee of the nations.*

The storm that was to desolate the whole land of Israel and Judah, had now gathered, and had begun to settle on their northern border; they saw it, as it were, hanging black and gloomy on their horizon, and threatening speedily to pass through their country. But, at a future period, when Ashur and Heber should be destroyed,† a greater storm would gather in that district! You see, indeed, this country, at this present time, overwhelmed in the gloom of that black tempest, which hangs suspended over it: but that country, previously to that more awful storm of the last days, is to be a scene of peculiar mercies:—

2. The people who were walking in darkness,
Have seen a great light:
The dwellers in the land of the deadly shade,
Upon them hath the light shined.

The land now metaphorically overwhelmed in the gloom of the approaching storm, and over which a heavier

* Chap. ix.

† Numb. xxiv. 24.

storm will one day be seen to gather, will previously be the spot chosen for the manifestation of light, even the light of salvation, as we know from the fulfilment of the prediction. In this country, according to a former prophecy, we shall remember the Virgin's Son, growing up to years of maturity, was to "eat butter and honey." A more ancient oracle, also, had said : —

O, Naphtali, filled with favour!
 Ay, replete with the blessings of Jehovah,
 Are the sea, and the south of his inheritance!

The fulfilment of the part of the prophecy we are now considering, is thus pointed out by St. Matthew: "And leaving Nazareth, he came and dwelt at Capernaum, which is upon the sea coast, in the borders of Zebulun and Naphtalim. That it might be fulfilled which was spoken by the prophet Esaias, saying, The land of Zebulun, and the land of Naphtalim," &c. &c.

What follows is remarkable : —

3. Thou hast multiplied the nation to him,¹
 Thou hast increased its joy :
 They rejoice before thee like the joy of harvest,
 As 'men' rejoice when they divide the spoil.

To what time, it may be asked, can this apply? Certainly not to the prophet's days, nor to the season of the first advent, when the district above described was to be enlightened with the Saviour's presence in the days of his flesh. His people were then "a little flock," that "sorrowed while the world rejoiced." It appears, therefore,

¹ 11 MSS. the Keri, Vulg. and Syr. have 17. See also Bp. Lowth.

that the prophet has resumed the subject; that what he had said of the lighter storm of the Assyrian invasion, and of the privileges of Zebulon and Naphtali at the first advent, was only introduced after the manner of a parenthesis; but that he now returns to speak of that mightier storm, which, it was known before, should in the last days arise on the same northern border of the land of Canaan.* The ravages of this storm, however, when it had fulfilled its commission, were to be succeeded by the everlasting blessedness “of HIS land, and of HIS people;”† accordingly, we find that it is the victory over their great enemy, which is the occasion of their rejoicing.

4. For the yoke of his burden,
The staff laid upon his shoulder;
The rod of him that oppressed him,
Thou hast broken as in the day of Midian.

5. For all the work has been achieved in tumult,
And his whole company are wallowing in blood,
And are for a burning, fuel for fire.¹

* Comp. Psalms xxix. and xlvi.

† Song of Remembrance.

¹ כָּל, כָּל, כָּל. Bishop Lowth, from a comparison of the Syr. **ܟܠܐ** undè **ܟܠܐ**, boots, renders “the greaves of the armed warrior.” Schultens, from the Arabic **شان**, gives another sense to the passage, “Quidquid intendebant, id tumultus erat.” The Arabic **כָּל**, signifies res, negotium; and the verb **כָּל**, “fecit, curavit,” &c. If, again, we have recourse to the same language for the meaning of **שָׂרָה**, it will

signify “a company,” “a collection.” The verb is “universalis fuit,” **שָׂרָה** **בָּדַד**; “omnia ejus dispersit.” Bishop Lowth translates, “The greaves of the armed warrior in the conflict; and the garment rolled in much blood, shall be for a burning, even fuel of fire.” I rather incline, however, to the meaning supplied by the Arabic; the context seeming to lead to the description of some miraculous

That this should have been applied to the miraculous destruction of Sennacherib's army, need not surprise us, until we recollect, that the people of Israel were then in no sense multiplied to the Messiah. But all doubt will be removed, when we recollect, that according to former prophecies, a greater foe than the Assyrian—the very apostate mentioned above, as transgressing the word, “and cursing his king and his God”—shall perish at the time of Israel's final deliverance, after having been their oppressor,—shall perish in or near this same country which is here pointed out, as then involved in the gloom of the rising storm—shall perish in the very spot where Midian met his fate, and by the same interposing hand of Providence—nay, shall be “slain in tumult,” “and consumed with fire”—and shall be an occasion of everlasting joy to the people of God: when we learn all this from other prophecies, we cannot doubt to what conflict and victory the prediction before us is to be applied: and, we remark, the kingdom of the acknowledged Messiah succeeds:—

6. For unto us a Child is born, unto us a Son is given,
And the government shall be upon his shoulder;

roul of the enemy, as in the day of Midian. Bishop Stock, however, agrees with Lowth, only substituting “with its rattling,” for “in the conflict.”

Bishop Horsley observes: “This verse must remain in some obscurity, till the sense of the word *no* is more clearly ascertained. Bishop Lowth's ‘*caliga caligati*,’

is certainly the best guess that has been yet made, but yet it is not quite satisfactory.” Future prophecies will show, that agreeably with the text as thus rendered, the destruction of the last enemy is brought about, partly by civil tumults—“every man's hand against his brother,” and partly “by fire from heaven.”

And his name shall be called Wonderful Counsellor,¹
Mighty God,² Everlasting Father,³ Prince of Peace.

7. His dominion shall become great,
And to its peace there shall be no end;
Upon the throne of David, and over his kingdom,
To order it, and to establish it.

With judgment, and with righteousness,
From henceforth, even for ever.

The zeal⁴ of Jehovah Sabaoth shall do this.

The victory, we observe, before described, is connected with the erection of the kingdom of the Virgin's Son, who is to be, or as we may read, "that has been, or shall have been born." Long before, as we now know, Immanuel had been born. In the land of Zebulon and Naphtali, on the sea shore, and in Galilee, his glory had been particularly manifested. But they, the Israel of that day, knew him not; he was "a stumbling-stone and rock of offence to both houses of Israel." The Chorazin, and Bethsaida, and Capernaum, that then were, could not rejoice in his glory; their despised and slighted mercies had made it "more tolerable for Sodom and Gomorrah, in the day of judgment, than for them." We must, therefore, look to the second advent, when HE shall come, and they shall "call him blessed." "His name shall then be called," not "Beelzebub," "the Nazarene," "the deceiver," names with which wicked ignorance greeted him on his first visit to our earth; but he will be acknowledged "wonderful Counsellor," or rather "wonderfully counselling;"

¹ Or "Wonderful Ruler."

"Pater futuri seculi."—VULG.

² Or "God-Man."

⁴ Or "affection."

³ Or "Father of the future age,"

that is, passing his decrees, and giving his directions, as the great Governor of his people, in a wonderful manner. He appears not now as the feeble destitute man, but as the "mighty God;" or as, I think, the term will bear, "GOD-MAN."¹ "The everlasting Father," or "Father of the everlasting age," as some expound it; or, as the words will bear, "my Father again," or "a second time;" "MY SECOND FATHER." A true title of our blessed Lord, inasmuch as he is to his people "the second Adam;" both their federal head, and the author and source of a new being and nature. "Behold, I and the children, which God has given me." How he is "the Prince of Peace," has been illustrated chapter the second, verse the fourth; and in several of the psalms it was before revealed, that he should inherit the throne and kingdom of David. But all this must necessarily relate to the second advent; and we may observe, that the rule of omnipotent Providence cannot be called the throne and kingdom of David; but he must "be King in Jeshuron."

SECTION V.

Remarks on the Tenth, Eleventh, and Twelfth Chapters.

THE same oracle is repeated and enlarged in the tenth and eleventh chapters. The prophecy begins, verse the fifth, with a prediction of the judgment about to be inflicted on Israel; and, in a measure, on Judah, by the

¹ And much am I confirmed in this persuasion, by what I have, since writing this, read in Bishop Horsley's *Biblical Criticism*. "The mighty God," rather "God the mighty man." נבִיר certainly signifies often "a mighty, or strong man," but sometimes simply "man:" it may be compared to "vir" among the Latins.

instrumentality of the Assyrian king. His pride and arrogancy are finely pictured; and the miraculous destruction of his army, verse 16—19. This is the power, we shall bear in mind, that has already dispersed the ten tribes.* The vengeance on this their triumphant enemy is, therefore, made the occasion of a prophecy concerning them. It is introduced in verse the twentieth, by a phrase which very frequently, in the language of the sacred writers, calls our attention to the great emphatic day of Christ's appearing:—

20. And it shall come to pass in that day:

The remnant of Israel shall no more,
Nor the escaped of the house of Jacob, lean upon his smiter;
But they shall lean upon Jehovah,
The Holy One of Israel in truth.

21. A remnant shall return,
A remnant of Jacob to the mighty God,¹

22. For truly thy people, O Israel,
Shall be as the sand of the sea.

A remnant shall be restored by him;
A consummation is determined.
HE overfloweth in righteous vengeance.

For a consummation, even that determined,

23. The Lord Jehovah Sabaoth will make
In the midst of the whole earth.†

A remnant no more trusting in him, that afterwards proves their oppressor, is hardly applicable to the remnant left in Jerusalem by the sword of the Assyrian; besides, the prophet distinctly marks it as a “remnant

¹ The GOD-MAN.

* Chap. ix. 8,—x. 4.

† Chap. x.

that *returns*." Again, the assertion that they shall no more trust in man, but on the Holy One of Israel in truth, can as little apply to the remnant that returned from Babylon. Their present dispersion is a proof that they did not "lean on the Holy One of Israel in truth." The expression of the prophecy is, we are also to observe, shall "return to the mighty God," or "God-Man;" one of the titles given, in the former chapter, to "Immanuel," "the Virgin's Son:" so that we are clearly guided to the period, when, after Israel's restitution, (not Judah's only,) those whom divine vengeance has spared shall acknowledge their Messiah.

The meaning of the twenty-second and following verses, though somewhat obscure, I conceive to be, that not all the natural Israel are the objects of promised salvation; no, not all, who in the last age shall be found in various regions of the earth. "A remnant" only "shall be restored by the great Deliverer." To anticipate what was afterwards told to Daniel, "Every one that is found written in the book,"* "a consumption is determined;" that is, a "wearing out," or "wasting down," as it were, of the family of Abraham, by a long and severe course of judgments, till only the chosen seed be left. "He overfloweth;" that is, every adversary that, as a scourge of God, does overflow the country where they dwell; but, emphatically, the last great adversary of Israel, who, as we know from other prophecies, when Israel shall be brought back to their land, in the last days, shall "overflow like a flood."† This inundation of the foe, of whom the king of Assyria, on the expedition foretold in the beginning of the prophecy, might be regarded as a type — this last invasion would be permitted in righteous ven-

* Compare also chap. iv. 3.

† Psalm xxix. xlv. l.

geance, that God may “cut off the sinners of his people.” “For the consumption which was determined,” continues the prophet, “the Lord Jehovah Sabaoth will make in the midst of the whole earth.” A language that seems to intimate, that at this awful period, the same judgments await other nations of the world, as well as Israel after the flesh. But I refer to Daniel, ix. 26, 27, where we find the language of the prophet clearly illustrated; where it will be evident, that he “who cometh with a flood,” when “the consummation and that determined shall be poured upon the desolate,” unquestionably relates to the inroad of the last enemy.

It is respecting this last enemy, and not respecting the literal Assyrian, I believe, we are to understand the following:—

24. Therefore thus saith the Lord Jehovah Sabaoth,
Fear not, my people, that dwelleth in Zion:

More than the Assyrian,¹ though he smite with the staff,
And lift his rod against thee after the manner of Egypt.

25. For yet a very little while, and wrath is finished,
Even my anger, in their destruction:

26. And Jehovah Sabaoth shall raise scourge against him,
Like the smiting of Midian ‘shall it be’ at the rock Oreb:
And like HIS rod, ‘which was’ over the sea,
And HE shall lift it up after the manner of Egypt:

27. And it shall come to pass in that day,
His burden shall be removed from thy shoulder;
And his yoke from off thy neck,
And the yoke shall perish to make room for fatness.²

¹ I consider ב in מַכּוֹת, to be the sign of the comparative.

² “Because” of the anointing “shall be tied up from touching

the unguent.”—BP. STOCK. “And the cord of the yoke, because of the anointing.”—BP. HOASLEY.

Applying this to the last enemy of Israel, and not regarding it as a mere repetition of verses 16, 17, 18, and 19, where the miraculous destruction of the Assyrian army was foretold, we come to the description of the celebrated march towards Jerusalem, which, from the known circumstances of that army, commentators have found extremely difficult to apply to the Assyrian; and which, therefore, certainly corroborates the interpretation of the prophecy here adopted:—

28. He came to Aiath: he passed to Migron:

At Michmas he reviewed his train.¹

29. They have passed the strait: Geba is their lodging;

Ramah is alarmed: Gebea of Saul is in motion!

30. Raise high thy voice, O daughter of Gallim;

Listen, O Laish, echo to her, Anathoth.

31. Madmena hath hastened away; the inhabitants of Gebim have fled.

For that day stationed at Nob, he shaketh his hand.

Over the mount of the daughter of Zion, the hill of Jerusalem.

It is very evident, that the line of march here described is from the north towards Jerusalem; which, from the situation of Sennacherib, who was lying with his army in an opposite direction near Lachish, when he is supposed to have marched towards Jerusalem, would hardly proceed in the line described; we have no proof, indeed, that he advanced at all against the city. It is declared, chapter the thirty-fourth, “He shall not come into this city,” or “unto this city;”² “nor shoot an arrow there, nor come before it with shields, nor cast a bank against

¹ “He will deposit his baggage.”—Stock.

² אל העיר.

it." But the description in the text, "For that day," or "yet a day stationed at Nob, he shall shake his hand over," &c. seems to imply, that he should actually come against it. We do not exactly know the situation of Nob; but as Anathoth, the last stage of the enemy's march towards Jerusalem, is only at the distance of three Roman miles, Nob must have been in its immediate vicinity; most probably the very spot on the Mount of Olives, where the Roman army encamped under Vespasian and Titus, in order to conduct the siege against the city: and if I understand the force of the original, "the shaking the hand over," implies no empty threat, but an actual commencement of operations.¹ This agrees not, indeed, with the Assyrian invader; but we shall find, from subsequent prophecies, that it agrees exactly with what the last great adversary is to do: and this will explain the mysterious circumstance of the enemy's abiding for a day at Nob, while he afflicts the city, when at the same time we hear nothing of his taking possession. It appears, that though the city is taken, the victory is left incomplete. "The consumption decreed is accomplished," in the very midst of Jerusalem's sufferings; and the tide of

¹ *וַיִּשָּׁק*, generally expresses the action of a real operation upon a thing, as the action of a workman, working with his tools in carving or shaping stones, Exod. xx. 25; Deut. xxvii. 5; Joshua, viii. 31. It so happens that the phrase is three times used in this very prophecy, where it will be evident, that not an idle threat is intended, but an actual operation. In the fifteenth verse, it expresses a workman mov-

ing a saw: and is used for the supposed action of the rod moving him that lifteth it. It is used, again, in the fifteenth verse of the following chapter, for God's shaking his hand over the river with his burning wind. In all these instances, something performed by the hand is evidently implied, and not the shaking of the hand in defiance.

the *overflowing flood* is turned, at the very moment of sacking the city, to its everlasting ebb.

The destruction of the enemy follows, under the metaphor of felling the trees of a forest till all be laid prostrate : —

33. Behold the Lord Jehovah Sabaoth,
Loppeth the branching trees in the woody vale :¹

And the great in height are felled,
And the prominent 'heads' are laid low :

34. And he penetrates the thickets of the forest with iron,
And Lebanon with his mighty 'cedar' falls.

What follows is so evidently a prediction of the glorious reign of the Messiah, in language so very similar to former prophecies, that no doubt remains on my mind, that the exposition of the former part of the prediction is correct : —

1. But there shall spring up a sucker² from the stock of Jesse,
And a shoot shall grow up from his roots.

2. And the spirit of Jehovah shall rest upon him,
The spirit of wisdom and of understanding :

The spirit of counsel and of might,
The spirit of knowledge and of the fear of Jehovah ;

3. And his great delight shall be the fear of Jehovah.³

¹ *במערור* has generally been interpreted "with violence," or "with terror;" but as we find a word from the same root signifying "a woody vale," the scope of the passage induces me to prefer this meaning, *ערו*, *vallis arboribus obsita*. Compare *اعراض*, *valles ar-*

boribus obsita.—SIM. LEX.

² *ענף*, in this place, cannot mean the root itself; but, like *εζα*, in the New Testament, *that* which springs from the root, the scion, or sucker. "Twig from the stool of Jesse."—HORSLEY.

³ Or "his savouring."

He shall not judge according to the sight of the eye,
Nor shall he decide according to the hearing of the ear;¹

4. And he shall judge the poor in righteousness,
And decide in equity respecting the meek of the earth.*

That Jesus Christ, as he appeared at his first advent, was this "shoot from the stock of Jesse," none can deny; but he did not then come "to judge the world," or to vindicate his afflicted people in their rights: the prediction must necessarily, therefore, be referred to the time of his second coming. This will corroborate the meaning which I felt inclined to give to chapter the fourth, verse the second; and it is rendered more firm still by the description of vengeance that follows:—

- And he shall smite the earth with the rod of his mouth,
And with the breath of his lips shall he slay THE WICKED:
5. And righteousness shall be the girdle of his loins,
And truth the cincture of his reins:
6. And the wolf shall dwell with the lamb,
And the leopard shall lie down with the kid;
And the calf, and the lion, and the fatling, shall be joined together,
And a little child shall lead them:
7. And the heifer shall feed with the she-bear,
Their young ones shall lie down together,
And the lion shall eat straw like the ox:
8. And the suckling shall play over the hole of the asp,
And the weaned child over the hole of the basilisk.

¹ According to the Septuagint and Vulgate, which omit the suffix י.

9. He shall stretch forth his hand, and they shall do no injury,
Neither shall they destroy in all the mountain of my
sanctuary.

The extirpation of *the wicked*, as I believe, “that wicked” of St. Paul,* we have read before in the more ancient oracles, is to signalize this appearing of the Messiah. In the metaphorical description of the “golden age” that follows, under the notion of taming, and rendering innoxious all savage beasts, the least we can understand is the extinction of all natural evil; nor can we doubt of moral evil too. The words we have read confines, indeed, in the first instance, this divine influence, that checks the hurtful propensities of nature, to the mountain of the sanctuary; here first he tames the savage beasts: but though the work of regeneration begins in this land of promise, it speedily extends itself over all the earth, as we read in the following lines, which should commence a new period in the translation:—

Surely the knowledge of Jehovah shall fill the earth,
As the waters cover the sea:

10. And the shoot of Jesse shall be in that day,
That which shall stand as a sign for the peoples;
And the nations shall seek unto him,
And the place of his rest shall be glorious.

This exactly accords, again, with the close of the song of remembrance, (our small chart that we have taken to guide us through these wonderful prophecies). “Shout for joy, ye nations, with his people, when he shall have avenged the blood of his servants, and hath rendered ven-

* 2 Thess. ii. 8.

geance to his adversaries, and hath absolved his land and his people." * The shoot, or rod, from the stock of Jesse, first affords protection to Israel, and heals his land; but that same shoot is, as it were, erected as a signal for the gathering of distant nations. The nations seek to him, they come at the signal lifted up; and the place of his rest, that is, as it should seem, the holy mountains, where his presence is in a particular manner revealed, is rendered "glorious." †

But the theme is again resumed, or continued:—

11. And it shall come to pass in that day,
That the Lord will, a second time, stretch out his hand,
To possess himself of the remnant of his people that remain,
From Assyria, and from Egypt, and from Pathros;
And from Cush, and from Elam, and from Shinar,
And from Hamath, and from the coasts of the sea.¹
12. And he will lift up a sign for the nations,
And he will gather the outcast of Israel;
And he will collect the dispersed of Judah,
From the extremities of the earth.

The first of these lines is very emphatic, "He shall repeat the action again, to stretch out his hand a second time." This may, indeed, refer to the return from Babylon as a "first gathering;" but, I believe, it will appear here—

* Deut. xxxii.

† "His residence."—Bp. Stock. "His resting place," [his abode.] —HORSLEY. "Perhaps Jerusalem, in the millenary period, may be literally meant."—IDEM. Compare, again, chapter the fourth.

¹ "And from the islands of the sea," rather, with Bishop Lowth: "and from the western regions."—HORSLEY.

after, if prophecy has not already disclosed the fact in the hundred-and-seventh psalm, that at the eve of the second advent there is to be a partial restoration of the Jews to their own land; that it is this restored remnant, whom the antitype of the Assyrian finds in the Holy Land in the last days, and whom he besieges in Jerusalem; that it is after the destruction of this foe, by the Lord revealed from heaven, that the grand restoration of Israel takes place; and that this is the happy period predicted in the "song of remembrance," "Rejoice, ye nations, with his people!"

13. And the jealousy of Ephraim shall cease,
And the hostility of Judah shall be no more.

Ephraim shall not be jealous of Judah;
And Judah shall not be hostile to Ephraim:

14. And they shall fly upon the shoulders of the Philistines in
the west,
And shall spoil, at the same time, the children of the east.
They shall lay their hands upon Edom and Moab,
And the children of Ammon shall obey them.

A picture clearly of internal peace, and of the extension of the nation's authority over the surrounding countries. This certainly appears to concern the settlement of an earthly nation. Yet, from the tenour of prophecy, "the Lord and his holy myriads are come;" and he reigns in Zion. An inquiry may well arise, and which will meet us again hereafter: of what nature will be this reign of Christ and his saints, and how will they govern the nations upon earth?

The miraculous restoration of Israel, or of some parts of Israel, is plainly revealed in the verses which follow:—

15. And Jehovah shall dry up the tongue of the Egyptian sea,
And he shall shake his hand over the river with his burning
wind :

And he shall smite it into seven streams ;¹
And it shall be passed dry shod :

16. And there shall be a highway for the remnant of his people,
Which shall be left from Assyria ;
As there was for Israel,
In the day when he came up from Egypt.

1. AND thou shalt say in that day,
I will confess to thee, O Jehovah :
Truly thou wast angry with me,
Thine anger is turned away, and thou dost comfort me.

2. Behold, Elohim is my salvation,
I will trust, and not be afraid.
For Jah Jehovah is my strength and my song,
And he is become my salvation :

3. And with joy have ye drawn water,
From the fountains of salvation.

4. And ye shall say in that day :
Praise ye Jehovah, invoke his name ;
Make known his doings among the peoples,
Record ye that his name is exalted.

5. Chant ye Jehovah, for he hath wrought a mighty work,*
Known is this in all the earth.

6. Cry aloud and shout, O inhabitant of Zion,
For the Holy One of Israel is magnified in the midst of thee.†

* Compare Exod. xv. 11, 12.

† Chap. xii.

¹ So Vitranga, Bishops Lowth, understood the Red Sea ; by the
Stock, and Horsley. By the tongue river, the Euphrates.
of the Egyptian sea is generally

What the drying up of the sea and of the river refers to, or what it symbolizes, if we are not to understand it literally, we are not at present competent to say; or whether the remnant left from Assyria means the ten tribes exclusively, or the remnant of Judah also.

SECTION VI.

Remarks on the Thirteenth and Fourteenth Chapters.

THE next oracle that demands our attention is contained in the thirteenth and fourteenth chapters. It is entitled "the burden of Babylon." Whatever authority we are to attach to these titles, (for that with many able commentators is matter of great doubt), we are certainly not to understand the present title as designating the entire subject of the following prophecy. The grand subject of this prophecy, like that of the former, will be found to be the coming of the great day of the Lord. Babylon only comes in, as Assyria in the last oracle. This is the new subject which the prophecy embraces, as the vision sweeps through successive ages.

In tracing the destinies of Israel in general, the Assyrian invasion, with its consequences, was, in the former case, a grand epocha to be marked; so, in tracing the future history of that remnant which should be left in Jerusalem, their cruel treatment by the Babylonians, and the just retribution that should follow, were events of immediate importance, which required to be strongly marked in the perspective of prophecy—as seen in connexion with the coming of the Redeemer; and, as will

appear in the sequel, as affording something typical of the events of his day.

The prophet hears proclaimed, as he lies intranced in vision, what he would understand to be “the alarm of war:” the accustomed signals, to his fancy, are ordered to be spread from hill to hill, as though the people were to be collected to face the danger:—

2. On the lofty hill erect the signal, exalt the voice,
Beckon them with the hand to come to the gates of the chiefs.

A voice, purporting to be that of the Eternal King himself, announces the cause of this alarm. He has issued his orders: he hath sent his summons, that the holy ministers of his vengeance should prepare to execute his wrath on a guilty world:—

3. I have appointed my holy ‘ones,’ I have also called ‘them,’
Strong in my wrath, exulting in my majesty.

I believe we might have rendered “holy ‘myriads,’” in allusion to a former prophecy. These are the armies mentioned chapter v. 26, &c.—no mortal hosts consecrated to the work of destruction, but angels and glorified saints, that are to come with “the Lord from heaven,” according to the uniform language of prophecy.

4. The sound of a noise in the mountains, like that of a great people;
The sound of a stir of kingdoms, nations assembling!

The prophet seems to hear the noise and bustling

clamor of mighty nations rushing on for the conflict: a solemn voice informs him of the occasion of this noise:—

Jehovah Sabaoth is mustering the host for the battle.

5. They come from a land afar off, from the extremity of the heavens,
Jehovah, and the instruments of his anger, to destroy the whole earth.

This will be found exactly parallel to the hundred-and-forty-ninth psalm, where “the saints,” or “beloved of God,” are represented as coming “to execute vengeance on the nations,” &c.: and, I conceive, the passage before us illustrates the meaning of the expression “Jehovah Sabaoth,” “the LORD of Hosts” as we more commonly translate it. We are to understand it, not of the Deity absolutely, or of the FATHER personally distinguished; but of the SON, as announced to come with his “holy myriads;” angels and glorified men, which are called “the armies,” or “*shining hosts*” of heaven. In this character he revealed himself to Joshua, as “the captain of the Lord’s hosts.”

6. Wail ye, for the day of Jehovah is near,
As a destruction from the Almighty it cometh!
7. Therefore all hands are slackened,
And every mortal heart doth melt,
8. They tremble, with pangs and travail
They are seized, and agonize like a woman in labour.
They look at each other with amazement,
Their faces are as faces of flame.
9. Behold, the day of Jehovah is come inexorable,
Even indignation and burning wrath!

To make the earth a desolation,
And to cast her sinners out of her.¹

10. Surely the stars of the heavens, and their constellations,
Send not forth their light!

The sun is obscured in its shining,
And the moon emits not its light!

11. And I will punish the world for its wickedness,
And the unrighteous for their iniquity:

And I will put an end to the arrogancy of the proud,
And I will lay low the haughtiness of the powerful:

12. And I will make a man more precious than gold,
Even men than the ingot of Ophir.

13. Wherefore² will I shake the heavens,
And the earth shall be moved from her place;

In the indignation of Jehovah Sabaoth,
Even in the day of his burning anger.

But for the misunderstanding of the title of this prophecy, none would have considered it as predictive of any temporal judgment in the ordinary course of Providence; such as fell on the Jews, or on Babylon. It can be nothing but the great emphatic day of the Lord. The whole earth is bid to wail, all hands are seen to fall through fear, and every mortal heart to faint: and the Spirit of prophecy makes use of a metaphor, which, I may say, he has in every age, and by every prophet, employed to describe this same scene of confusion and amazement,

¹ This verse, among others, is quoted by Irenæus, as beyond all controversy pertaining to the times of the resurrection of the just, after the coming of antichrist, and the destruction of the nations

that are under him, when the righteous shall reign on earth.—*Adversus Hæreses*, liber v. cap. xxiv.

² *Why*.

that shall take place on the sudden appearance of the Lord in the last day — “pangs as of a woman with child are to seize upon a careless unbelieving world.”

What follows concerning the desolation of the earth, and “casting her sinners out of her,” is no hyperbole of Cyrus’ destruction of Babylon; but a true description of what shall be hereafter; “not one jot or tittle is to fail.” The emblematical language, also, of the tenth and eleventh verses, I may assert to be exclusively applied in prophecy to symbolize the last change and revolution in the affairs of men, when all human institutions, and all divine institutions, administered by mortal, sinful man, are swept away, to make room for the establishment of Christ’s kingdom. The same imagery is never employed, I believe, in prophecy, except where there is either a direct and immediate reference to that great day, or where the Spirit *blazons* designedly some less important revolution of the kingdoms of men, with the attributes of this greater change, that it may stand as a type and picture of this expected epocha. In the passage before us, however, we have no occasion to have recourse to the doctrine of type and antitype — a doctrine which, though of eminent use, has been rather too much employed in the interpretation of the prophets.

What is to befall Babylon, and why she is marked out for judgment, and how the fall of her king becomes a type of the fall of the mightier foe of the last days, we shall hear hereafter. It is “the whole world” that is now considered as visited — “the arrogancy of the proud is to be put an end to.” A consequence of these judgments, as, has been intimated before, is the diminution of the human race, of the male population especially, by most destructive wars. This is that last great conflict of the

nations, in which all the ruling powers of that world which the prophecy contemplates, and the people arranged under them, are at length destroyed by fire from heaven.

Such is the grand introduction to this prophecy titled of Babylon, "making known to us the power and coming of our Lord Jesus Christ;" the constant theme, as we shall find, of "the sure word of prophecy" in every part of the sacred volume. To this event all other events that are to happen in the history of the church, and of the world around it, are in the view of prophecy merely subservient; and in this character alone, as leading to this grand consummation, are they glanced at in the heavenly vision. Thus in the vision before us, the prophet, after having been shown what shall happen to his people in the last days, "which was to be written for their information upon whom the ends of the world should come," is next instructed respecting the more immediate events that should befall the present waiting family upon earth.

The prophecy had already foretold the dispersion of the ten tribes by the Assyrian monarch, and the injuries that Judah should receive from the same desolating scourge, until an interposition of divine power should check its progress, and rescue Jerusalem from destruction; leaving "a remnant" that "should yet take root downwards, and bear fruit upward." The next event of importance that happened to this preserved remnant, was the Babylonian conquest. This, now, came in the view of the prophetic vision; and the fate that awaits this enemy of the people of God is made to mark, in a very particular manner, the approach of the great day of the Lord.

14. And the *remnant*¹ shall be like a chased antelope,
 And like sheep when there is none that gathereth:
 Each shall look to his own people,
 And each shall look to his own land;
15. Every one that is overtaken shall be thrust through,
 And every one that is discovered² shall fall by the sword:
 And their children shall be dashed to pieces before their
 eyes,
 Their houses plundered, and their women violated.

“The remnant,” as we supply from the authority of the Septuagint, means not “the remnant” of Babylon, as many suppose, but the emphatic “remnant” so often mentioned, which was to be left in Zion. Of Babylon, nothing yet has been said, and we read of no remnant of Babylon preserved. No, her destruction was to be like Sodom and Gomorrah: no remnant left. The leaving of a remnant, however, under every dispensation, was to distinguish the judgments that should befall the Jewish nation. Such a remnant would escape the Assyrian invasion. But a more disastrous event shortly awaited them from a new enemy. The taking of the city, the dispersion of the helpless inhabitants of the country, who had taken shelter there as their last resource, is strikingly described. The indiscriminate slaughter that ensues, and

¹ Here is plainly a defect in the sentence, as it stands in the Hebrew text; the subject of the proposition is lost: what is it that shall be like a roe chased? The Septuagint happily supply καταλειμμένοι, ἄνθρωποι, ‘the remnant.’—Bp. LOWTH.

² נִסְּפוּ is commonly, “joined together, collected;” its proper meaning seems to be, “got together by sweeping, raking, or scraping;” and may be well supposed to denote the secret search of the enemy, as we say “scouring the country.”

these cruelties of the ancient warfare, are fully illustrated in those parts of the sacred history that speak of the taking of Jerusalem by the Chaldeans, especially in the Lamentations of Jeremiah. It is probable that this vision was seen before the death of Ahaz; compare chapter the fourteenth, verse the twenty-eighth; that is, a hundred-and-thirty years before its full accomplishment.

The prophet is next shown what will be the fate and awful retribution to that nation, which should inflict such cruelties on the Jewish people: and now it becomes developed, that BABYLON is the cruel enemy, and that the rod preparing for its chastisement are the Medes.

17. Behold, I raise up against these the Medes:

They esteem not silver,
Neither will they delight in gold:

18. And their bows shall dash the youths to the ground,
And they shall have no mercy on the fruit of the womb,
Their looks will not pity the children.

All this needs no other comment than the sacred narrative, that describes the taking of Babylon by the Medes and Persians. But what follows requires particular attention:—

19. And Babylon shall become — Babylon, the beauty of kingdoms,
And the boast of the Chaldean's pride,—
Like those destructions of Elohim,
Sodom and Gomorrah.

20. It shall be uninhabited for ever,
And shall never more be dwelt in.

Neither shall the Arabian pitch his tent there,
Nor shepherds assemble with their flocks;

21. But the wild beasts of the desert shall assemble there,
 And howling creatures shall fill their houses ;
 And the hooping owls ¹ shall inhabit there,
 And there shall the bats ² sport :
22. And jackals shall answer each other in their palaces,
 And serpents in their voluptuous dwellings.

What we are here especially to remark, is this prophetic description of the most complete desolation of Babylon. Now, this certainly was not brought upon it by the Medes and Persians. Whatever cruelties they exercised on its inhabitants, they spared the city. The prophecy, therefore, means to tell us what shall become of Babylon after that visitation of Providence — in what situation the renowned city should be found, at a period very remote from the prophet's times, and even from the

¹ בַּת יָעוֹר, " Daughter of vociferation," as Mr. Parkhurst renders it, bids fair, as our translators have supposed, to be the owl, when spoken of some remarkable inhabitant of ruins. The current opinion is, however, in favour of the ostrich.

² שְׂעִירֵי דִקְדֻזָּה, " Satyrs hold their revels " — BISHOP LOWTH. " Satyrs shall sport there." — BR. STOCK. A strange idea for a sacred writer! Surely this might not unjustly be called a *classical* pollution of the Scriptures; only less absurd than the comments of the Jewish Rabbins on this text. Most commentators suppose that an animal of the goat kind is intended,

that is so called, from the roughness of its hair, ^{עַרְעָר}, *horruit, horripilavit*. I am led, however, to conclude, that some of the *bat* species is intended; both on account of their being constantly found in ruins of ancient buildings, and from the name itself, which may be derived from ^{עַרְעָר}, ut Arab. ^{نَجْر}, " *fissus est, rimam egit et post se reliquit.*" Now, the *bat* is remarkable for inhabiting fissures in walls, and hollow cavities in the disjointed parts of old buildings. Mr. Rich, it will be seen from his late publication on the ruins of Babylon, actually found those ruins filled with bats.

times of its first destroyers. It was, in fact, a work of ages to bring Babylon to that scene of desolation described in the prophecy. The diverting of the waters of the Euphrates, when Cyrus besieged the city, which were never afterwards properly restored to their former channel, is mentioned by historians as an irreparable damage to the city and country; and as reducing many parts to the condition of stagnant pools, and extensive morasses. In the reign of Alexander the Great, however, Babylon was still an inhabited city. The prophecy had not then been fulfilled. But between that period and the commencement of the Christian era, the destruction seems to have gone on fast; for Strabo, who wrote about that time, speaks of it as having become a desert.

Travellers were, for some time, almost at a loss to find where "the great Babylon" had stood; and it is among the wonders of our own times, that the ruins of this "glory of kingdoms" should be developed in the very state in which the prophet describes them. "The appellation of ruins, in its proper sense," we read in a recent publication,* "cannot be applied to the present ruins of Babylon, which consists almost wholly of bricks, fragments, and rubbish; piled, as it were, in masses, and serving for the construction of new cities." In this condition, nevertheless, they have deservedly attracted the attention of modern travellers; and interesting notices have been given by Della Vella, Niebuhr, Ives, Otter, and Beauchamp. But the recent observations of Mr. Rich,† enlightened by the previous inquiries of Major Rennell, have been so much more carc-

* Encyclopedia Brit. Sup.

† Memoirs of the Ruins of Babylon, by Claudius Rich, Esq. London, 1815.

ful and complete, that they nearly supersede all prior information. Mr. Rich, speaking of part of these ruins, describes them as "heaps of rubbish, vitrified brick, and even shells, bits of glass, and mother of pearl." "There are many dens," he says, "of wild beasts in this part of the ruins; and most of the cavities are filled with bats and owls." Babylon is now, therefore, in the condition foretold by this prophecy: and it is with Babylon desolated thus, as we at this day behold her, and not with the taking of the city by the Medes and Persians, that the following part of the wonderful prediction is connected:—

22. And 'now' her time draws near,
And her days shall not be prolonged.

It will be asked, To what does the *feminine pronoun* here refer? Clearly not to Babylon; for what concerns her in the prophecy was not near; her days of desolation were to be "drawn out" for many generations. It is, then, to the remnant of the fourteenth verse that this must be applied: and prophecy connects the time of Zion's mercy, not with the taking of the city by the Medes and Persians, but with the desolation of Babylon completed, as we behold it at this day:—

— And now her time draws near,
And her days shall not be prolonged,

1. WHEN Jehovah will have pity upon Jacob,
And shall again look with regard on Israel,
And shall cause them to rest on their own land.*

Observe, it is Jacob and Israel that are said to be the object of mercy—"to find rest on their land." This

could not be fulfilled by the restoration of a small number of the remnant of Judah only, as at the restoration, when Cyrus had taken the city of Babylon. And as little does what follows agree with the circumstances of that remnant, in the city they built after the captivity.

And the stranger shall be joined to them,
And shall cleave to the house of Jacob ;

2. And the nations shall take them,
And shall bring them to their place :

And the house of Israel shall inherit them ;
Upon the land of Jehovah " shall they be"
For servants and for handmaids :

And they shall lead them captive whose captives they were,
And they shall subdue their oppressors.

What will be the scenes of Israel's prosperity, in the days to come, which will answer to this prediction, it is not so easy to say, as it is to affirm, that it relates to nothing which has yet taken place.

The " Mashal" " parable," or " song of triumph," which follows, must be understood, as to the circumstances of its application, with the same latitude of interpretation as the prophecy to which it is annexed. If the prophecy received not its full accomplishment at the time of Judah's restoration from the Babylonian captivity, neither are we to suppose, that this song of triumph is to be confined to the literal Babylon and its fallen head. But we know, from a comparison of other Scriptures, that the last great enemy of Israel, and of the church of God, is " spiritually called Babylon:" no doubt, in reference to these Scriptures, where the fall of this ancient enemy of the Jews is made to stand as a type of the fall of that last enemy, and

is celebrated in a language, that may form a song of anticipated triumph of future deliverance. It is in this point of view that the following song falls within the scope of the present work : —

4. How hath the oppressor ceased !
Ceased the spoiler !¹
5. Jehovah hath broken the staff of the wicked,
The sceptre of the rulers.
6. The stroke on him, that struck the nations in his anger,
Is without intermission ;
He that trampled the nations in his wrath,
Is chased, and none hindereth.
7. The whole earth resteth and is in quiet,
They shout for joy ;
The fir trees also rejoice over thee,
The cedars of Lebanon :
8. “ Since thou hast fallen, there hath come up
No feller against us.”
9. Hades below is in motion for thee,
To greet thy coming :
Rousing for thee the souls of the deceased,²
All the leaders³ of the earth :
Making to rise from their seats
All the kings of the nations.
10. These all will accost thee, and say to thee :
“ Hast thou too failed as well as we,
Art thou become like us ?

¹ “ Spolia agens,” à rad. **נָהַב**
נָהַב, abegit, abstulit, scil. prædam.
SCHULTENS.

² **רַפְּאִים**, mortui, qui vivere desierent. Manes (proprie flaccidi) ad inferos amandati vel orco clami.

³ Literally “ all the he-goats of the earth ;” in allusion, no doubt, to the manner in which these animals are accustomed to march like chiefs or leaders before the flock. “ Dux gregis ipse caper.”

11. Thy pomp is led down to Hades,
The music of thy viols ;
Thy mattress the maggot¹ has spread,
The worm thy covering !
12. How hast thou fallen from the skies,
Lucifer,² son of the morning ?
How art thou cast prostrate on the earth,
Among the nations ?
13. But thou saidst in thine heart,
I will ascend the heavens ;
Above the stars of God,
I will raise my throne :
I will sit on the mount of the testimony,
In the recesses of the sanctuary :³

¹ מַגְגֹּת I render maggot, to distinguish it from מַלְאָח, which is the red-coloured corn of the soil. The מַגְגֹּת appears to be that which breeds in the putrid corpse : compare מַגְגֹּת computruit, cariosus evasit.

² The greater part of interpreters follow the Septuagint, in supposing מַלְאָח to be a term denoting the morning star. Michaelis, however, could render "Howl, son of the morning:" others compose the term of מַלְאָח and מַלְאָח, i. e. splendor noctis. — *Sim. Lex. Heb.*

³ Or, "In the northern quarters," מִן הַצִּדְדִּים "mons conventus deorum septentrionalis sub ipso polo arctico stellaque polari." מִן הַצִּדְדִּים quoad sensum interiora alicujus res designat. מִן הַצִּדְדִּים, "extrema plaga septentrionis." See Simon.

Thus explained, it has been supposed to refer to the Chaldean notion of the local station of the divine throne ; but I rather adopt the interpretation of Bishop Lowth and others ; referring it to the sanctuary on Mount Zion,—the prophecy having in its view, what that chosen spot of divine revelation is one day to become. In the opening of the forty-eighth psalm we have also the same expression : "Sides of the north," or "the northern quarters;" and it is found in the same connexion. "The hill of Zion, with the northern quarters, is the city of the great King. God is in her towers, he is made known as a defence." From Ezek. vii. 22, we may, however, argue that מִן הַצִּדְדִּים means the secret place of a sanctuary.

14. I will ascend above the cloudy heights,
And be as the Most High.
15. Nay, but to Hades must thou go down,
To the recesses of the pit !
16. They that see thee shall view thee closely,
They shall consider thee ;
“ Is this the man that made the earth to tremble,
That did shake kingdoms ?
17. That made the world as a wilderness,
And destroyed its cities ?
That opened not the house of his prisoners,
All the kings of the nations ?
18. They all lie in honour,
Each in his house ;
19. But thou art cast out from thy tomb,
As a rejected sucker ;
Clothed with the slain, with the pierced by the sword,
They cast thee on the stones of the pit.
20. As a trampled carcase, thou canst not be put together,
To be with them in thy burial :
Because thou hast destroyed thy land,
Hast slain thy people.
Never more shall be renowned¹
The seed of the wicked.
21. Prepare ye slaughter for his children,
For the sin of their father :
That they rise not, nor inherit the earth,
Nor fill the face of the earth with cities.

The commencement of this song of triumph might be applied to the fall of the king of Babylon, or of any great conqueror and tyrant that had been the scourge of

¹ Rather, “ Shall not be named for ever ;” i. e. the family shall not be perpetuated. — See Vitrings on the place, vol. i. p. 439.

mankind; but must be especially applicable to the fallen hero of that great day, when "the Lord of hosts shall break the staff of the wicked, and the sceptre of rulers," in his last conflict with the apostate nations. At that time, we know from other Scriptures, "the oppressor" and "the spoiler ceaseth for ever." The sword of the warrior, like the axe in the hand of the woodcutter, will no more thin the earth of its inhabitants, or invade the chosen residence of Israel. God's enemies too, at that time, we know, will "not die the common death of all men," or "be visited after the visitation of all men;" but "the Lord will make a new thing, and the earth shall open her mouth and swallow them up, and all that appertain to them, and they will go down alive into the pit." The same fate, we shall learn hereafter, awaits a still mightier foe, in a still more distant period. The fall of Satan himself is, perhaps, included in the type, and indeed part of the language used respecting the typical personage, is such as could hardly be applied to any objects of human ambition.

The "morning star" of the twelfth verse appears to be another symbol to denote the former splendor of the now fallen foe. His arrogancy, too, in opposing himself to the God of heaven, is strongly marked in the thirteenth and fourteenth verses. If we have respect to the Babylonian monarch, he had violated his sanctuary upon earth, the holy places of Jerusalem, with apparent impunity; and, puffed up with pride, he seemed to bid defiance to the Almighty himself, like another Pharaoh, exclaiming, "Who is the Lord, that I should let Israel go? I know not the Lord."

But the language of the sacred song evidently describes a threat of the adversary against the holy place of the

tabernacles of the Most High, that is not executed; but the boaster is cut off in the midst of his vain threatenings. Hence I conclude, that this belongs to the great anti-type of the king of Babylon, who certainly perishes in an attack upon Jerusalem in the last conflict. Compare what we have read in the last oracle, where the king of Assyria was in some sort the type; but especially the forty-eighth psalm.

After this sacred song of anticipated triumph, the prophecy draws to its close; and the twenty-second and third verses may be called its application to the literal Babylon—which is followed by a more general application to the last foe.

22. I will stand up against them, saith Jehovah Sabaoth,
And I will cut off from Babylon the name and remnant,
The increase and the posterity, saith Jehovah.

23. And I will make her the inheritance of the bitterns, pools of
water,
And I will plunge her into the mire of destruction :¹
Saith Jehovah Sabaoth.

What follows, introduced by the oath of the Almighty, in reference, perhaps, to the oath in Deut. xxxii. 40, applies the grand burden of the whole to the last enemy.

24. Jehovah Sabaoth hath sworn, saying :

Surely as I devised, so hath it been,
And as I have proposed, shall this stand ;

25. According as I broke the Assyrian in my land,
So on my mountains will I trample *HIM* :

And his yoke shall be removed from off them,
And his burden shall be taken from their shoulders.

¹ See Simon, in *xxxii.*

26. This is the purpose which is purposed concerning the whole earth,

And this is that hand which is stretched out against all nations.

27. Surely Jehovah Sabaoth hath purposed; who then shall disannul?

And his hand is stretched out; who then shall turn it back?

It is plain, from the correct rendering of these words, that something is contemplated as already done; and a similar design respecting some other occurrence is declared, fixed, and determined. What these two events are, is next explained: as "I break," or have broken, the Assyrian in my hands, so will I crush *HIM*: that is, in the usual style of Scripture, the great emphatic adversary. The destruction of Sennacherib would take place in a few years; it is contemplated as past and done.—In like manner, on the mountains of Israel, should the great subject of the foregoing prophecy, typified by the king of Babylon, come to his end. The literal king of Babylon could not be intended; because neither on the mountains, nor in the land of Israel, did any monarch of that race meet his fate. That the Scripture, therefore, be not broken, his antitype must fall there. The twenty-sixth verse, indeed, plainly teaches us to extend the meaning of the whole prophecy beyond the partial history of the then contending and rising kingdoms.¹

¹ "The circumstance of this judgment being to be executed on God's mountains, is of importance: it may mean the destruction of Sennacherib's army near Jerusalem, and have a still further view.

Compare Ezek. xxxix. 4, and see Lowth on this place of Isaiah."—BISHOP LOWTH. Vitranga observes to the same effect, "The schemes of impious ambition ascribed to the Babylonian despot, suit ex-

SECTION VII.

Remarks on the Seventeenth and Eighteenth Chapters.

I PASS over the burdens of Philistia and of Moab in the latter part of the fourteenth, and in the fifteenth and sixteenth chapters: though I am persuaded they have a bearing, in their close, on the glorious kingdom of Messiah, “when he shall have had mercy on his land and on his people.”

But in the seventeenth and eighteenth chapters we have a prophecy that more directly concerns the object of our inquiry. It is entitled the “Burden of Damascus;” but the title by no means corresponds with the prophecy. The subject is the dispersion of the ten tribes, and their restoration in the last days. Damascus being at this time in close confederacy with Israel, their joint destruction is mentioned and contrasted together; and hence the title which the Jewish editors have attached to the prophecy.

1. Lo, Damascus is removed from being a city,
And is become a heap of ruins!

actly with the character of ‘the man of sin,’* as delineated by Daniel and St. Paul, and seem to indicate that the prophecy extends to much later times than those of the Babylonian empire. The Babylonian monarchs were in some

measure types of Antichrist, as they seem to have affected divine honours. See Judith, viii. 8. Vitranga conceives that there is a manifest allusion to Antichrist in this passage.” — HORSLEY.

* It should rather be “the wicked.”

2. The cities of the vale¹ are forsaken;
 They are given up to the flocks,
 And they lie down, and no one puts them in fear.
3. As well shall the fortress cease from Ephraim,
 As the kingdom from Damascus:
 But the remnant of Damascus shall be
 As the bulk of the children of Israel,²
 Saith Jehovah Sabaoth.*

Damascus and her dependent cities are to become ruins; their populous country is to be desolated. Not less, indeed, would be the desolation of the ten tribes; but here would be the difference: the *bulk* or mass of the Israelites would be destroyed, and a *remnant* left. With respect to the Syrians of Damascus, their destruction would be complete; their very remnant would be destroyed. This, however, had not yet taken place when Jeremiah prophesied:† a sufficient indication that we are not to confine the scope of these prophecies to the ravages of the Assyrian king, who had already begun to execute the divine vengeance on these nations.

Having thus contrasted the destinies of these two confederate nations, the prophecy proceeds to show what would befall the ten tribes,—the preserved remnant of

¹ **עמק** Coelosyria, proprie Syria
 cave, à **עמק** profundum, cavum
 volis, unde **עמק** volis valima.—
 SIMON.

² There is no occasion, I conceive, with Houbigant and Lowth, to have recourse to conjecture in

this passage, by substituting **עמק** for **עמק**. We have only to take **עמק** in the sense of *copia*, and there will be a just opposition between the parallel terms. Compare **עמק** and its parallel term in the next couplet.

* Chap. xvii.

† Chap. xlix. 24, 27.

this part of the family of Abraham in the latter days;—
a very small remnant would be left.

4. And it shall come to pass in that day ;
That the bulk of Jacob shall be diminished,
And the fatness of his flesh shall become lean ;
5. And it shall be as when one hath gathered the standing
crops,
And with his arm hath harvested the ears of corn.
It shall be as the ears that are picked up in the valley of
Rephaim,
And there shall be left in it a gleaning, as when the olive is
shaken ;
6. Two or three berries on the top of the highest bough,
Four or five on its straggling branches :
Saith Jehovah Sabaoth.

The remainder of the prophecy we must admit to be involved in much obscurity. The cause of this obscurity arises probably from this, that the prophecy has not yet been accomplished. The following verses are, however, so far clear as to foretel the destruction, at a certain period, of all idolatry, and under the symbol of its ancient rites, as I believe, of all false and superstitious modes of worship.

7. In that day shall man look to his Maker,
And his eyes shall be directed to the Holy One of Israel :
8. He shall not look to the altars, the work of his own hand,
Neither shall he have regard to that which his fingers have
made,
Nor to the groves, nor to the images.¹

May we, then, understand by this, the conversion

¹ Literally "suns," or "solar images."

of all nations to the true religion? This, we know, will be the result of that dispensation of the kingdom, which restores Israel in the last days. If this statement be right, what follows appertains to those times:

9. And in that day shall the cities of *HIS* strength become
As the gleanings of the harvest and of the highest bough,
Which they left before the face of the children of Israel,
And "the earth" shall become a desolation.

We may justly ask, to whom does the pronoun *his* refer? I would answer, from the analogy of prophecy, to him to whom the cities belong—to the great enemy of God's people. The day shall come when the cities of the adversary shall be destroyed with as small a remnant as the more immediate enemy, the Assyrian, type of the last destroyer, should have left of the cities of Israel.

The next verse, perhaps, assigns the cause of this calamity. The last enemy, as we know from former prophecies, would appear in the character of an apostate from the true religion.

10. For thou hast forgotten the Elohim of thy salvation,
Neither hast thou remembered thy strong Maker.¹

What follows is certainly most mysterious.

11. Wherefore, when thou shalt have planted thy pleasant
plantations,
And shalt have set them with cuttings from a foreign soil:
'Though' in the day of thy planting thou makest it to
grow,
And in the morning of thy setting thou makest it to shoot;

¹ Or, 'thy founder,' who was 'thy protector.'

The harvest is taken away in the day of the inundation,¹
And the grief is desperate.

We can only conjecture to what this will refer. Perhaps it is addressed to the remnant of Israel, respecting some early and premature attempt at their restoration; or to some great power, endeavouring to form a settlement of Israelites in the land of promise:* the fulfilment can alone disclose. The expedition or undertaking, whatever it may be, bids fair at first, but ends in almost total disappointment. The cause of this disappointment, the destruction of the vineyard at the very season of its harvest, seems to be stated in the next verses; and from a comparison of former prophecies, it appears to be the great inroad of the last enemy, so often mentioned under the metaphor of an inundation.

12. Oh! this tumultuous noise of many nations,
They sound like the tumultuous noise of the seas:
And this roaring of the nations,
As the roaring of mighty waters they roar!

This is so much like the former symbolical representation of the last inundation, "overflowing in righteousness," in the passages referred to below, † that we can scarcely mistake its meaning: and the final catastrophe of those enemies that destroy this vineyard by divine permission, is exactly similar.

¹ "The produce is gone in the day of inundation [מַבּוּל מַלְחָמָה] the day of the torrent," "And the calamity is incurable."—HORSLEY.

* Compare Psalm cvii. 36, &c.

† Psalms xxix. xlv. l. Isaiah, x. 22. Compare viii. 22.

13. The nations roar like the roaring of many waters ;
 But H^z rebuketh them, and they flee far away.
 And he driveth them as the chaff of the mountains before
 the wind,
 And as the gossamer before the storm.
14. It is the time of evening, and behold alarm !
 Before the morning, they are no more !
 This is the portion of them that spoil us,
 The lot of them that plunder us.

The eighteenth chapter, I conceive to be a continuation of the same series of predictions, relating, as to their principal object, to the dispersion of the ten tribes, their preservation, and their restoration.¹

After the former prophecy respecting the successful invasion, and final destruction of the many nations, we seem to have another nation brought upon the scene of the prophetic vision, as an instrument of real good to the dispersed and disappointed Israelites.

1. AH ! country, continually extending the shadow of its wings,²
 Which is beyond the rivers of Cush !

¹ “Judæi, Jarchius et Kimchius, prophetam à temporali liberatione ad spiritualem transire opinantes, hic vident prostratos Gogum et Magogum, ultimos populi Dei adversarios, tempore Messiah.”—VITRINGA.

² צלל כנפיו, variè exponitur: quidam intelligunt, “strepitus alarum,” vel “bellicarum.” Col. c. viii. 8 ; Dan. ix. 27 ; vel “na-

vium,” i. e. “velorum.”—SIMON: where see more. I prefer, on the whole, the interpretation of Bishop Horsley, extending continually the wing of protection. “In this passage,” he observes, “the broad shadowing wings may be intended to characterize some great people, who should be famous for the protection they should give,” &c.

2. That sendeth ambassadors by sea,
Even in light vessels¹ on the face of the waters. *

Respecting the nation here meant, our hopes will, perhaps, precipitate our judgment. It is evidently, however, a great seafaring people, whose light sailing vessels cover the ocean. "A land," says Bishop Horsley, "spreading wide the shadow of its wings"—"some great people, famous for the protection they should afford." Perhaps a modern poet might designate such a nation—

—— "The fond ally,
That fights for all." ——

The situation of this country is, indeed, very obscurely pointed out; "beyond," or "on the other side," or "more remote than the rivers of Cush." By "the rivers of Cush" has generally been understood the Nile; and it has certainly a good title to be called a river of Cush; for a colony of the Arabian Cushites, passing over the Red Sea, had in very ancient times established a flourishing kingdom in Ethiopia, the country from whence this river flows into Egypt. This may be one river of Cush, and some more remote river of Africa another, if we are to look in this direction for this protecting nation. It would, then, be far off to the west. But two other celebrated

¹ Literally, "vessels of papyrus," *navigium ex papyro confectum*; de quo *navigiorum genere*, v. *PLINIVM*, vii. c. 57; vi. c. 22. Compare *תבת נזר*, Exodus, ii. 3. Some, after the Septuagint, *πιστολας βι-*

βλανας, understand "books," and consider them as the objects that are sent.—FABER.

But an anachronism, in respect of the use of papyrus, will, I imagine, be detected here.

rivers, the Euphrates and the Tigris, have an equal, and perhaps superior claim to be called “the *rivers* of Cush.” For Cush was the father of the famous Nimrod, who founded his kingdom on the former of these rivers; and from thence Ashur “went out,” and erected, on the latter river, the capital of the Assyrian empire. In case we prefer this interpretation, the situation of this protecting country—at least, in some sort, the scene of its power and operations,—must be looked for in the remoter regions of the East; and the ten tribes, if they are the part of Israel intended, are certainly to be looked for in this direction.¹

A description follows of the people to whom these messengers, that pass the sea in their swift ships, are to go:—

Go ye, swift messengers,

To a nation scattered² and cast away,³

To a people feared from that day and henceforward;⁴

¹ This I find confirmed by Bishop Horsley, in his *Biblical Criticism*: “Unless we can determine, whether it be the African or Asiatic land of Cush, of which the prophet speaks, we know not in which quarter to look for the land beyond the rivers of Cush, whether far to the west, or far to the east of Palestine.”

² יָצוּר will admit of several meanings, “holden and retained,” “drawn away,” or “cut in length,” “sprinkled like seed over the surface of the land,” lastly, “protracted in hope.” See Prov. xiii. 12. “Dragged away.”—HORSLEY.

³ מָצוּר, if derived from צָר, may be rendered “cast away,” as into the hand of a wicked persecutor, Job, xvi. 11; or we may render “rashly precipitated.” Compare Numbers, xvi. 32. The Arab. مَزَّ, signifies in one of its conjugations “conjecit, præcipitum dedit in exitium;” and in another, “lapsus fuit in exitium vel difficultatem.” “Plucked.”—HORSLEY.

⁴ Compare the phrase, מִן הַבְּרִיּוֹת מֵרֵאשִׁית, Ezek. xxxix. 22; “wonderful from their beginning hitherto.”—HORSLEY.

To a nation expecting, and expecting, and still trampled
under foot,

Whose land the rivers have spoiled.¹

This can hardly describe any other people than the descendants of Israel. The symbolical inundations² had ruined their country, themselves were dispersed and scattered; but, when gathered from this dispersion, they are to be the object of fear and reverence for ever. It follows:—

3. All ye inhabitants of the world, and dwellers upon the earth,

As it were, a signal lifted up upon the mountains, shall ye
behold,

As it were, the sounding of a trumpet shall ye hear.

The attention of the whole world is called to some sign, or summons, that the God of heaven will then give. A similar language has been held before; * but, probably, the fulfilment alone will discover what is particularly meant.

4. For thus hath Jehovah said to me,

That I should rest, and observe from my station,³

When the bright heat 'is' on the gathering,⁴

When the dewy cloud 'is' in the heat of the vintage.⁵

¹ במ, Arab. بزا, "subjécit sibi."—SIMON. Also, "fraxit," "rapuit;" "spoiled."—HORSLEY.

² "Rivers," i. e. the armies of conquerors, which long since have spoiled the land of the Jews: and so the passage was understood by Jonathan, who, for the metaphor "rivers," puts, what he understood

to be denoted by it, "peoples."—
IDEM.

³ Comp. Syriac; where the verbs are in the second per. imperative.

⁴ אר may be derived from ארר, "collegit propriè, decerpando carp-sit, decerpsit."—SIMON.

⁵ Bishop Horsley translates these lines:—

* Isaiah, v. 26; xi. 10.

The metaphor, as I conjecture, is, the observer is to watch for certain well known meteorological signs of the time of the vintage. This will be necessary, because in the vineyard itself every hope and every mark of the ripening harvest will have been destroyed. But, nevertheless, the observer shall not wait the season in vain.

5. For before the vintage, when the bud is perfect,
And the sour grape is set in the blossom ;
When he shall have cut off the swinging bines¹ with pruning
hooks,
And the knife hath removed the superfluous shoots ;
6. They shall be given up together to the birds of the mountains,
And to the beasts of the earth :
And the birds of the mountains shall harvest thereon,
And every beast of the earth shall pluck there the autumnal
fruits.
7. At that time
Shall a present be presented to Jehovah Sabaoth :
A people scattered and cast away,
A people feared from that day and henceforward.
A nation expecting, expecting, and still trampled under foot,
Whose country the rivers have spoiled,
Is the place of Jehovah Sabaoth in Mount Zion.

This language is certainly, to us, at present very ob-

“ I will sit still (but I will keep
my eye upon my prepared habitation.)

“ As the parching heat just before
the lightning.

“ As the dewy cloud in the heat
of harvest.”

“ Like the clear heat at the coming
of daylight,

Like the cloud of dew in the
heat of harvest.”—BR. STOCK.

¹ וּלְאִיִּם, “ flagella, i. e. summæ
partes vitium copiosè propullu-
lantes,” &c.—SIMON.

scure. It seems to denote the time when this glorious event is to take place, counted, as it were, by the progress of vegetation in the symbolical vineyard before described. After marking the progress of its vegetation, and seeing every preparation made for the ensuing harvest, at that very time, "in the day of the torrent, or inundation," should all be swept away, and the vineyard become a desolation. Yet, notwithstanding this disappointment of the hopes of the wasting people of God, at that very season, would God, by other means, be establishing his word, and accomplishing the deliverance of his people.* But there are obscurities in the language, which only the event can explain. It was, however, necessary for us to notice this prophecy, as one of those that trace the approach of the second advent in the future history of Israel.

SECTION VIII.

Remarks on the latter Part of the Nineteenth Chapter.

THE burden of Egypt follows next in the prophecy; and it is evident from the conclusion, that the Spirit pursues the history of this country, till with Assyria it is absorbed into the kingdom of Messiah. I should suppose the transition takes place in the sixteenth verse—from that low and helpless condition in which Egypt now lies, to the revolutions of the last times, which end in her eternal emancipation.

* Compare xi. 11.

16. In that day

Shall Egypt be as a woman, and shall fear and tremble
At the shaking of the hand of Jehovah,
Which he shaketh against it:

17. And the land of Judah shall be an object of terror to Egypt,
Every one that maketh mention thereof shall tremble because of it.*

From prophecies already considered, we can easily account for the panic of Egypt at "the shaking of the hand of Jehovah;" and why the mention of the land of Judah should be a terror to Egypt. We have learned that Egypt and Ethiopia will be in the hand of the last adversary, and he will of course recruit in these countries his armies, when he advances on his fatal expedition, and falls on the mountains of Israel. Egypt will, therefore, deeply share in the calamities of the last times; but happy is the issue.

18. In that day

There shall be five cities in the land of Egypt,
Speaking the language of Canaan,
And swearing by Jehovah Sabaoth;
The city of destruction¹ shall one be called.

The reader may see, in Bishop Lowth's note, an inti-

* Chap. xix.

¹ Bishop Lowth, reading עַרְוֹן , renders "city of the sun." According to the received text, עַרְוֹן , we must render "city of destruction," or "city of the destroyer." Some, however, understand עַרְוֹן as an epithet of the lion, and would

render "city of the lion." Helio-
polis, and Leontopolis, were both
names of cities in Egypt. I would
merely ask the question, Is not El
Arish, the modern name of Rhino-
cocerus, referred to? It seems but
another way of writing עַרְוֹן .

mation of the manner in which the schismatical Jews, who in a later age were settled in Egypt, applied this prophecy to themselves; but with very little appearance of truth. Neither will the profession of the Christian religion in Egypt, at a still later period, afford events corresponding with the language of the prediction — we are compelled to look to a future season.

19. In that day,

There shall be an altar to Jehovah in the midst of the land
of Egypt,

And a pillar on its border to Jehovah :

20. And it shall be for a sign, and a witness

To Jehovah Sabaoth in the land of Egypt.

This verse seems to describe such a sort of intercourse between Israel and Egypt, as was intended to exist between the main body of the former nation, and the two tribes and a half that were situated beyond Jordan, when they built their “ altar of testimony ” on the banks of that river.

When they shall cry to Jehovah, because of oppressors,
Then shall he send them a Saviour, even a mighty one,¹
and he shall deliver them :

And Jehovah shall be known to the Egyptians,
And Egyptians shall know Jehovah in that day :

And they shall serve him with sacrifice and oblation,
And shall make and perform vows to Jehovah :

And Jehovah shall smite Egypt, smiting and healing;
And they shall turn to Jehovah, and he shall be supplicated,
and will heal them.

¹ Or, a Saviour, and one to contend for them; an advocate. See Bp. Stock.

23. In that day,
There shall be an highway out of Egypt to Assyria,
And the Assyrian shall come into Egypt;
And the Egyptian 'shall come' into Assyria,
And Egypt shall serve with Assyria.
24. In that day,
Shall Israel be a third,
Together with Egypt and with Assyria;
A blessing in the midst of the earth,
Which Jehovah Sabaoth shall bless:
25. Saying,
Blessed be Egypt my people,
And Assyria the work of my hands,
And Israel mine inheritance.

Like most unaccomplished prophecies, much here remains to be explained by the event; but we seem to gather, that in the promised reign of Messiah, peculiar blessings are destined for the countries of Assyria and Egypt. The land of Israel has still the honour of the divine "inheritance:" but these two nations are to be considered next to it in honour; and, as it should seem, are to be eminent as instruments in communicating blessings to the rest of the world.¹

¹ "The terms of the prophecy are such as cannot be naturally expounded of any thing less than the general tribulation of the last ages, and the succeeding prosperity of the church in the end of the world."—BP. HORSLEY.

SECTION IX.

Remarks on Chapter xxiii. Verse 18.

IN pursuit of our inquiry, a similar notice is demanded of the close of the prophecy respecting Tyre, in the twenty-third chapter : —

18. But her merchandise and her gain shall be holy to Jehovah,
It shall not be treasured nor laid up :

For her merchandise shall be for them that dwell before
Jehovah,

For food in abundance, and for durable¹ clothing.

One cannot but feel a disappointment when this is explained merely of the establishment of a Christian church among the remnant of the population of Tyre, after her great commerce had been long lost. Especially as we have seen it already marked in prophecy, that at a future period, when Zion shall appear in the character of the bride of the glorified Messiah, “The daughter of Tyre shall be there with a gift.”* We may, indeed, be held in suspense, whether to understand this of Tyre literally, or of some future daughter of commerce, that shall then appear as her antitype. But, as in the last prophecy, to Assyria and to Egypt, literally and territorially, were

¹ *præ*, vel *diu duraturus*, et (v. Alb. Schultens), vel *nobilis*,
tamen nitoris integri, et illibati (عتيق nobilis.)

* Psalm xlv.

assigned a most honourable relation to the future reign of the King of Zion, why should the literal Tyre be excluded from the blessings of that kingdom?

SECTION X.

Remarks on the Twenty-fourth and Three following Chapters.

WE next come to a prophecy, contained in the twenty-fourth and three following chapters, which will demand our more fixed attention. This prophecy might justly be entitled “the burden of the whole earth, in prospect of the immediate approach of Messiah’s kingdom.” That many eminent commentators, both Jewish and Christian, have viewed the prophecy in this light, may be seen in Vitringa’s Exposition.

The oracle commences with a description of an universal and indiscriminate destruction of the inhabitants of the world. The world, we may remark, in this connexion, generally signifies, in the prophetical writings, that part of the human race with which the church of God is concerned — the nations among whom they are mingled — in whose temporal interests they are involved — among whom they are exposed to temptation and corruption, if not to hatred and persecution.

1. BEHOLD, Jehovah emptieth the earth, and rinseth it out;
And he turneth it upside down, and poureth out its inhabitants!
2. And it shall be as with the people, so with the priest;
As with the servant, so with his master;

As with the maid, so with her mistress ;
 As with the buyer, so with the seller ;
 As with the borrower, so with the lender ;
 As with the user of money, so with the receiver of interest
 from him.

3. The earth shall be utterly emptied, and utterly spoiled,
 For Jehovah hath pronounced this word.¹

4. Drooping, fading 'is' the earth !
 Languishing, fading is the earth !

The exalted people of the earth have languished,
 5. And the earth is profaned beneath its inhabitants !

For they have transgressed the law, annulled the decree,
 Have broken the everlasting covenant.

6. Therefore a curse hath consumed the earth,
 And its inhabitants have suffered the punishment of their
 guilt.

Therefore, the inhabitants of the earth have been burned,
 And what is left of man is little.

These last verses plainly reveal, that it is an *apostate* people who are the object of punishment—a people to whom have been committed the oracles of God. Now, we have already learned, that this was to become the character of the great European enemy * of the last days : so that by "the earth," and "the world," we may well understand the nations of the civilized world, once Christian, but since apostate. In the sixth, and five following verses, the world to be destroyed is described as a luxurious and rejoicing world, indulging to excess in intoxicating liquors :—

¹ "This very word."

* Deut. xxxii. 28, &c. Numbers, xxiv. 24.

7. The juice of the grape hath become vapid, the vine hath languished,
All the merry-hearted sigh within themselves.
8. The joyful sound of the tabor hath ceased,
The noise of them that rejoice is no more,
The joyful sound of the harp hath ceased.
9. They no longer drink wine with a song.
Strong-drink is become bitter to its drinkers.
10. 'The concourse' is broken up in the void city,
Every house is closed from entrance.
11. The calling for wine in the streets,
— All joy is passed away,
The mirth of the land is gone !
12. Desolation is left in the city,
And the gate is broken down with destruction.

We shall recollect, that we have met before with this prophecy of the character of the last times.* It may be granted, indeed, that the character here portrayed would have suited many a nation of former times, whose iniquities provoked the avenging providence of the Almighty; but never were the arts of human enjoyment, and the inventions of luxury, so widely diffused, as under the security of modern civilization. The invention and prodigious consumption of spirituous liquors, has certainly formed an epocha in the moral history of the world: and these intemperate indulgencies, it may be, will increase, to the greater and greater neglect of religion and its institutions.—But, according to the universal voice of prophecy, a remnant of all shall be saved.

13. Surely thus shall it be in the midst of the earth:

* Chap. v.

Among the peoples there shall be, as the shakings of the olive,
As the gleanings when the gathering is finished.

This happy, though small remnant, it is further intimated, will be chiefly found on the coasts and distant settlements of the sea; and on the "ocean stream," even at the very extremities of the habitable globe:—

14. They shall lift up their voice, they shall sing,
At the exaltation of Jehovah they shout from the sea.¹
15. For this, on the streams, they glorify Jehovah;
The name of Jehovah Elohim of Israel on the coasts of the sea.²
16. From the extremities of the earth we heard songs,
"Glory to the Righteous 'One.'"

"Songs of triumph," as Bishop Stock observes, "whose burden was glory to the righteous:"—"by the righteous is probably meant one person, the Messiah, (see Acts, vii. 52,—xxii. 14) whose kingdom the prophet beholds in vision, and joins in the chorus of joy at its approach."³

What follows has been variously rendered and understood. It appears to me in the light of a declaration, made by "the righteous One," lamenting the diminished numbers of the faithful in the last days—that this is symbolically called "the leanness" of the Redeemer's mystical body.

¹ "I am much in doubt about the latter line; 'from the sea' may signify 'in the western quarters of the globe,' or generally, 'from the outmost shores,' à cingente omnia oceano."—HORSLEY.

² Reading עַל הַיָּם with the Septuagint. See Lowth, Stock, &c.

³ —"glory to the righteous," rather "to the Just One."—HORSLEY.

But he said, My leanness, my leanness !

Ah me, the traitors have deceived !

Ay, most treacherously have the traitors deceived !

He complains of treachery and deception among his professed servants and people. Imposture and apostacy are the causes that have thinned his visible numbers. On this the world is addressed respecting the dangers that await them, and which will bring on the professed church this awful state of things : —

17. An alarm,¹ a snare, and a pit,

‘ Are prepared’ for thee, O inhabitant of the earth !

That is, your deceivers shall use all the various arts of the hunters of wild animals, to catch you in their toils ; and will prevail :² —

18. And it shall be, that he who fleeth from the sound of the alarm,

Shall fall into the pit ;

And he that getteth up out of the pit,

Shall be taken in the snare.

The remarkable predictions which follow will hardly be applied to any other overthrow of nations, than that final one, so often mentioned, that prepares the way for Messiah’s kingdom : —

¹ “ A scare-crow.” — BISHOP STOCK.

² We might, perhaps, say, anticipating the revelations of future

prophecies, the alarm, or cause of terror, is *persecution* ; the snare is *popery*, and its kindred corruptions ; the pit is *infidelity*.

18. Surely the fastenings¹ of the lofty sky are unloosed,
And the foundations of the earth are shaken!

19. The earth is much broken,
The earth is shattered to pieces:

The earth rocketh to and fro;

20. The earth staggereth like a drunkard,
And tottereth like a hovel:²

And its height lieth heavy upon it,
And it shall fall, and rise no more!

We may observe, from Sir Isaac Newton's remarks on the language of prophecy, that "this language is taken from the analogy between the world natural, and an empire or kingdom considered as a world politic; accordingly the whole world natural, consisting of heaven and earth, signifies the whole world politic, consisting of thrones and people, or so much of it as is considered in prophecy: and the things in that world signify analogous things in this. For the heavens, and the things therein, signify thrones and dignities, and those who enjoy them; and the earth, and the things thereon, the inferior people," &c.—"Great earthquakes, and the shak-

¹ Or, "And then the fastenings," &c. From **בָּרָא**, **בָּרָא**, **נֶעֱרָרָה**, constringere, et firmare nō dōm.

² The imagery here is evidently that of a crazy building, that has been shaken by some violent concussion, and is ready to fall into ruins. Perhaps **נָרַס** may signify to crack, since, like that word, it signifies both to break, and to make a

noise. **נָרַס** is, more accurately, to slip out of place; **נָרַס נָרַס**, keeps staggering, or nodding. It is impossible to convey the force of these superlatives in our language; they are literally "breaking breaks, staggering staggers, tottering totters," &c. Bishop Stock translates the last line, "shall swing itself like a hammock."

ing of heaven and earth, for the shakings of kingdoms, so as to distract or overthrow them; the creating a new heaven and earth, and passing away of an old one;”—“for the rise and ruin of the body politic signified thereby.”—“The sun is put for the whole species and race of kings in the kingdom, or kingdoms, of the world politic;”—“the moon for the people,” [or rather the delegated authorities of the sovereign;] “the stars for subordinate princes and great men, or, in other circumstances, for bishops and rulers of the people of God,” &c.

These observations are of great importance, and have accordingly been quoted by most expositors of prophecy. They well explain the language of the passage before us: and its meaning cannot amount to less than the entire dissolution of the whole fabric of human society, and the destruction of every political institution; so that in the world politic a new state of things commences. This is, indeed, literally expressed in the lines which follow:—

21. And it shall come to pass in that day,
That Jehovah shall visit on high, the host that is on high;
And the kings of the earth, on the earth:
22. And they shall be collected together, a bundle for the pit,
And they shall be shut up in a prison,
And after many days shall they be taken account of.

“The host on high,” if taken in opposition to “the kings of the earth,” naturally leads us to think of the evil spirits, the “rulers of the darkness of this world,” the devil and his angels; and to couple the prediction with that of the bruising the serpent’s head. But why imprisoned in the pit, not immediately receiving the final sentence, but taken account of after many days? Future

prophecies must explain. However, the reign of the King of Saints now commences : —

23. And the moon shall be abashed, and the sun ashamed,
And Jehovah Sabaoth shall reign in Mount Zion;
And in Jerusalem, and before his elders, shall he be glorified.

Zion and Jerusalem, we again notice, are represented as the seat of his kingdom. His elders are, probably, “the holy myriads” and “saints” of former prophecies. A song of congratulation follows, commencing with our twenty-fifth chapter : —

1. JEHOVAH, thou art my Elohim,
I will exalt thee, I will praise thy name;
For thou hast wrought wonderfully !¹
Thy determinations of old were firm and true :²
2. For thou hast made the city an heap !
The fortified citadel³ a ruin !
The great dwelling of the strangers is no longer a city ;
Never more shall it be rebuilt.

This, no doubt, is the fall of the mystic Babylon, the city before described, symbolizing the seat of empire belonging to the last opposer of the interests of Christ's kingdom. On its fall, the human race seem to be recovered to the dominion of God. — The destruction of “the world politic,” and the help afforded to the afflicted

¹ Illustrative of Exod. xv. 11.

² נֶאֱמַר, firmitas ; certitudo conjungitur cum fœm. נֶאֱמַר ad insi-

nuendum, “ firmitatem omnibus numeris perfectam.” — SIMON.

³ Bishop Stock.

people of Christ in the last conflict, will completely subdue rebellious man to subjection.

3. Therefore shall the strong people glorify thee,
And the cities of the powerful nations shall fear thee.
4. For thou hast been a defence to the poor,
A defence to the needy in his distress :
A protection from the torrent, a shelter from the desolation,
When the spirit of the powerful was as a penetrating torrent.¹
5. As ' with' the heat in the parched land,
Shalt thou make the uproar of the proud to subside ;
As ' with' the heat in the obscuring shade,
The triumphing of the powerful shall be brought low.

The effect of the divine interference is compared, first, to the violent heat of the sun in a parched desert, fully sufficient to disarm and subdue the rage of the proudest mortals ; secondly, to the still more oppressive and dangerous heat of the dreadful simoom, well known in those countries, which is always attended with a thick, hazy atmosphere, and which has been known to still in the silence of death whole companies and armies of men.

6. And Jehovah Sabaoth shall make for all nations
A feast of delicacies on this mountain ;
A feast of preserved delicacies,
The richest delicacies, preserved, well refined.

Under the notion of a royal feast or banquet, is represented the joyful reception which the great King

¹ וַיִּקַּר, " inundatio mace-
riem penetrans." Alii malunt " im-
ber frigidus, à قَر friguit, quod
tamen esset וַיִּקַּר." — SIMON. I

believe a torrent of rain is in-
tended : so Parkhurst. " A burst-
ing storm." Bishop Stock.

will then give to his friends; and they are described as belonging to all nations. Surely we may say, in the language of subsequent prophecies, "Blessed is he that shall be called to the marriage supper of the Lamb."

7. And he shall penetrate,¹ in this mountain,
The face of the covering that is cast over all peoples,
And the veil that is spread over all nations:
8. He shall penetrate death unto victory,
And the Lord Jehovah shall wipe away the tear from every
face,
And the reproach of his people shall he remove from all
the earth;
Surely Jehovah hath spoken!

This is, indeed, a remarkable Scripture. It is much obscured by the mistaken translation of an Hebrew word, which, when it first occurs in this passage, our translators have rendered, "He shall destroy," and in the second instance, "He shall swallow up." It properly signifies "to pierce," or "penetrate," "to make a hole" or "opening," and also "to go through that opening," as the food that is swallowed passes the gullet: it also

¹ Or, "perforate." The Arabian Lexicons throw great light upon the word *بلع* بلع.—"Fixit, figendo trajecit, mox foravit, transforavit; hinc trajecit per foramen, spec. per guttur, i. e. sorbsit, deglutivit, inglutivit: *بلوعه* et *بلعه* foramen mediæ domus." "Per quod expurgatur cloacalis colluvies domus. juxta Ca. Puteus angusti oris, in quem confluit

aqua pluvialis et similia. Quod à præcedente haud multum differt; siquidem cum eo puteo plerumque jungitur subterraneus canalis," &c. And again, "*بلع* pervenit ad aliquem," "item contigit terminum propositum," vel, "optatum finem." — WILLMET.

Compare also the Syr. *ܠܥܝܢܐ* percussus est, vapulavit, eminuit, prævaluit, vicit.

signifies, "to penetrate to, so as to overtake and subdue," which meaning seems to be plain in 2 Sam. xvii. 16. The metaphorical comparison of the state of death to a large covering or veil involving nations and peoples, is a sufficient guide on this occasion, in which sense we are to understand the word in this passage. A hole or opening is to be made into the concealed regions of the dead, and one is to penetrate, victoriously, these recesses, and lead "his captivity captive." Perhaps there was an inceptive fulfilment of this prediction, when Christ descended into hell, and rose again from the dead : compare Matt. xxvii. 52, 53. But this, if at all referred to, was only a partial development of what Christ has wrought for his people ; and accordingly St. Paul applies the passage before us to the resurrection of the just. "Then shall be brought to pass the saying that is written, death is swallowed up in victory.¹ O death, where is thy sting? O Hades, where is thy victory?"

Again, therefore, we see from whence the "holy myriads" are supplied, when the "LORD OF Hosts is seen among them in the sanctuary," "when he rideth on amid thousands of thousands," * — "when the con-

¹ The words as quoted by the apostle are, "Καταποθήσει ὁ θάνατος νίκην." From what translation he quotes, it is impossible for us to say. The version of the Seventy, as we now have it, is extremely different in this place ; but I believe the observation will be found just, that the quotations of the New Testament writers are made

from the versions then in common use, not as intending to sanction these translations, but merely to refer most conveniently to the passage in the original : and that the argument will sometimes appear in the original passage, where the translation, the words of which are quoted, has obscured it.

* Psalm xlviii.

course of his people is great in the day of his power," — "on the holy hills;" — and "more than from the womb of the morning, the dew of his progeny."* This is much to be remarked, because the inference we had before drawn seems to be confirmed; that not only the surviving race of mortal men upon earth, of men "in the flesh," will be partakers of the promised kingdom; but also "the dead in Christ," returning with their great Redeemer, in their glorified bodies: and, whatever difficulties may be started, "How can these things be?" we need only answer, that if Christ, a glorified Spirit, is visibly manifested on earth, and abides there and reigns, why may there not be "a manifestation of" all "the sons of God" "with him," to abide on earth, as he abides on earth, and reign with him over the nations? However, I think, it has been sufficiently manifest, that all the world is not peopled with glorified spirits, but with nations then to survive, or to be born, who, under the dominion of Christ and holy myriads, enjoy the earth in great peace and prosperity, with the nation of Israel, as we shall afterwards find, most conspicuous at their head.

It is concerning these, the men in the flesh, I conceive we are to understand the last verse. The LORD OF HOSTS, which we may paraphrase, "Jehovah with his heavenly armies," — the Lord from heaven "with his holy myriads," — "will wipe away the tear from every face, and the reproach of his people shall be removed from all the earth." To wipe away the tear does not so naturally describe the increased glory of the happy dead, as the blessing brought to us, when mortality is swallowed up of life; or more especially, the removing of all causes of

* Psalm cx.

grief and sorrow from man, an inhabiter of the earth, hitherto the child of woe, and often a sufferer for his religion from wicked men. But they are now no more. Thus will he “comfort the nations upon earth.”

9. And it shall be said in that day ;

Lo ! this is our Elohim,
We expected him, and he hath saved us.
This is Jehovah, we expected him,
We will rejoice, and be glad in his salvation.¹

These are certainly hosannahs for the visible “appearance of the great God and Saviour,” for whom his church, through many ages, had been waiting. The victory over the enemy of Israel is again touched upon :—

10. For the hand of Jehovah shall rest upon this mountain,
And Moab shall be trodden down in his place,
As straw is trodden down on the threshing-floor.²

11. And he shall spread forth his hands in the midst of them,
As the swimmer spreadeth his hands to swim ;
And he shall bring down their pride with the extending of
his hands.³

12. The lofty bulwark of thy walls shall he lay low,
He shall bring it down, he shall level it to the ground, to the
dust.

Why the great adversary is now called Moab, or how

¹ “ Absorptâ morte in perpetuum, populus Dei, qui de manu mortis fuerit liberatus, dicet ad Dominum, ‘ Ecce Deus noster, quem increduli hominem tantum putabant.’ ”—*HIERON. ad locum.*

Irenæus also refers this verse

to the appearance of the same Jesus who was born of the virgin. *Adversus Hæreses*, lib. iv. cap. 22.

² “ As the threshing-floor is trodden by the roller.”—*BISHOP STOCK.*

³ *Idem.*

the country of the Moabites will be locally affected in this grand catastrophe, we know not as yet. Again, there follows one of those prophetic songs, which exhibit to us what will be the expectations and trials of God's people in these last times.

1. IN that day,
Shall this song be sung in the land of Judah :
We have a strong city,
Salvation shall he substitute for wall and rampart.

This is, I believe, explained by parallel passages, to denote that the Jerusalem attacked by the last foe is unfortified, and rests for protection on divine aid alone.

2. Open ye the gates that ' the' nation may enter ;
' He is' righteous, he will keep the promises.
3. The covenant ¹ will be maintained ; thou wilt ordain peace,
Peace, because they have trusted on thee. ²
4. Trust ye in Jehovah for ever,
For in Jah Jehovah is an everlasting fence.
5. Surely he hath humbled those that dwell on high,
He will bring down the exalted city.

¹ כּוּן from כּוּן, foedus. See Simon. Doederlein would refer the words to God, " fixed in purpose."—BOOTHROYD.

² Bp. Horsley translates : —
" Open ye the gates,
And let the nation of the Just
One enter,

Which keepeth the truth, [God's]
workmanship so constantly
supported.

Thou shalt preserve [it] in per-
petual peace,

Because trust hath been placed
upon thee :"

Or,

" Because he (that is, the Just
One) hath trusted in thee."

He will bring her down to the ground,
He will level her with the dust.

6. The foot shall trample her,
The feet of the meek, the steps of the poor.

7. A way for the just 'one is rightly prepared,'
THOU wilt level a path for the just 'one.'

8. Ah! in the way of thy judgments we have waited for thee,
O Jehovah!

Thy name and the record of thee 'is' the desire of 'our' soul.

All this, no doubt, expresses what, at that awful and eventful season, will be the hopes and encouragements of the waiting people of Christ, of restored Jerusalem especially, at least of a remnant there, contemplating the preparations of her great adversary, but at the same time remembering the promises.

9. My soul hath desired thee in the night,
And my spirit within me seeketh thee with the dawn.

Surely, when thy judgments are on the earth,
The inhabitants of the world will learn righteousness!

Such is the charitable surmise and prayer of the pious. But no; no kindness, no lenity, no forbearance of the Almighty, can accomplish this renovation of a guilty world. The Judge must be manifested with his fiery vengeance: nothing else will stop their hatred and their rage against his cause and his people.

10. Should favour be shown to the wicked, he would not learn righteousness.

In the land of uprightness he would deal unjustly:

11. He would not regard the majesty of Jehovah;
O Jehovah! were thy hand lifted up, they would not see.

They shall see 'thy' jealousy for 'thy' people, and be confounded;

Ay, a fire shall consume thine adversaries.¹

12. O Jehovah, thou wilt establish peace to us,
For truly, all the works ordained for us hast thou brought.²

13. O Jehovah, our Elohim,
Other lords besides thee had the possession of us;
Through thee alone can we celebrate thy name.³

14. Dead, they live no more!
Deceased, they rise not!

15. Inasmuch as thou hast visited and destroyed them,
And hast made every memorial of them to perish.

16. Thou hast added to the nation, O Jehovah!
Thou hast added to the nation; thou art glorified,
Thou hast extended 'it' to all the ends of the earth.

The speaker in the mystic song is represented in these words, as marking with astonishment the great and sudden increase of that people, which so lately appeared

¹ Such appears to be the sense of the present text: but the Septuagint seem to have had a different text, verse 10: "For the ungodly shall cease; every one who will not learn righteousness upon earth, who will not do the truth. Let the ungodly be taken away, that he may not behold the glory of the Lord. O Lord, high was 'thy' hand, and they did not perceive; but knowing, they shall be ashamed. 'Thy' zeal shall seize a people uninstructed, and now shall a fire consume the adversaries."

² The reader will remark in this passage the force of the Hebrew possessive, the "jealousy of the people," the "fire of the adversaries," "our works," signifying the jealousy or vindictive love shown by God for his people; "the fire destined to consume his adversaries," "the achievements ordained and promised to effect the deliverance of his church and people."

³ I think this might be rendered:—

"[We are] thine only, we will celebrate thy name." HORSLEY.

as the rare berries left on the olive that had been gathered. It was, too, as appears from the following lines, after a season of their own great despair. Their efforts seemed to be in vain; their labours had proved abortive.

16. O Jehovah, in distress they sought thee,
They uttered a suppressed complaint when thy chastisement
was upon them.

17. "As she that travaileth, that draweth near to her delivery,
That is in anguish, and crieth out in her pangs,
So have we been in thy sight, O Jehovah.

18. "We travailed, we were in pain, we brought forth, as it
were, wind:
Salvation hath not been accomplished on the earth,
Neither have the inhabitants of the world fallen."

This strongly expresses what will be the despair of the people of God during the last triumph of the enemy. "Their strength is gone," as the song of remembrance * expresses it: their disappointment, as far as sense is consulted, is complete. The answer given to the desponding people of God in the next verse is very remarkable:—

19. Thy dead shall live, their dead bodies¹ shall rise!
Awake and sing, ye that dwell in the dust:
For thy covering² shall be as the dew of the morning,
And the earth shall drop the deceased from her womb.

* Deut. xxxii. Compare Isaiah, iii.

¹ With Bishop Lowth and others, I follow here the reading of the Chaldee and Syriac.

² The ideal meaning of מל, Simon conceives to be "tectus," "obtectus fuit." To take the latter מל in the sense of "cover-

ing," in this passage, affords a very suitable and forcible meaning. The Chaldee מל, in Neh. iii. 15, has evidently the meaning of covering, and in the Arabian language we find ظل, "res umbrosa," operimentum.

This seems to say to the afflicted church, "Reduced as you are, and almost unable to maintain your ground in the world of living men, fear not, your numbers shall be recruited from the dead. Amid the corruptions of the last days, and the dreadful afflictions with which the natural Israel, and perhaps the professed church at large, is visited, it appears the cause of Christ will be reduced very low indeed, and the hopes of the very small remnant preserved be almost ready to expire. The sudden prosperity of the last day is not, it should seem, in the first instance at least, from any success of the means of grace, with which the servants of Christ are intrusted—their last efforts were remarkably unsuccessful; but the increase and prosperity of the church is from the sudden occurrence, in that awful crisis, of the resurrection of the just.

"Thy covering is as the dew of the morning;" that is, in a beautiful metaphor, as the rising sun disperses the morning dew, and discovers the various objects on the surface of the earth, which it had before involved in its "misty covering;" thus shall the concealment of death and Hades be destroyed, and the veil that covers the unseen world from mortal sight be undrawn, in that day. As we read above, the Redeemer will penetrate or *perforate* the veil that hides from all living the abodes of the dead. The covering mist shall be removed before the rising of the Sun of Righteousness; and his glorious hosts shall be discovered ascending from their graves, and glittering in his shining beams. On this is grounded a general exhortation to the church in all seasons of her affliction, down to the period of "Jehovah's coming out of his place to visit the inhabitants of the earth," to be content to wait, and to look upon the grave as a safe and quiet retreat which her dying members may enter,

and where they may wait in undisturbed felicity the coming of the Just One, when God will avenge himself upon all the persecutors of his people; when, not the *ghosts of the slain*, but *the slain themselves*, shall face their cruel murderers; and the fears of Herod may, perhaps, be realized, in seeing “ John the Baptist risen from the dead.” For though (to anticipate the revelations of subsequent oracles) the main body of the wicked dead rise not at the commencement of the second advent, yet there is room to suppose that some notorious persecutors will, at that time, “ awake to shame and everlasting contempt.”

20. Come, my people, enter into thy secret chambers,
And shut thy door after thee.

Hide thyself for a little while, for a moment,
Until the indignation be passed over.

21. For, behold Jehovah will come out of his place,
To punish the inhabitants of the earth for their iniquity;
And the earth shall disclose her blood,
And shall no longer cover her slain.

But our attention is again called to the last mortal foe of the church : —

1. In that day,
Will Jehovah visit with his sword,
Well tempered, great, and strong,
Leviathan, the mailed ¹ serpent,
Even Leviathan, the writhing serpent;
And he shall slay the monster that is in the sea.

One and the same animal I believe to be here de-

¹ Bishop Stock.

pictured,¹ which is certainly, literally, the crocodile of the Nile. It is here used as a symbol of the last enemy that opposes himself to the God of Israel. There are two reasons why this adversary, though "Chittim" is the seat of his empire, should be "spiritually called Egypt." The wisdom and religion of Europe were derived almost entirely from the ancient Egyptians; and that same wisdom and religion has prevailed even to corrupt the principles of the true religion of the Gospel, which, at a subsequent period, it had embraced. Again: we have already learned, from former prophecies, that the taking possession of Egypt was the last achievement of the great adversary, from whence he goes to perish by the sword of the Almighty.²

2. In that day,

"Delightful vineyard," sing ye responsively to her:

3. "I, Jehovah, am her keeper,

I will water her every moment;

That nothing may hurt her,

Night and day will I guard her."

This may be regarded as the first semi-chorus of the responsive song. This "delightful vineyard" symbolizes, I conceive, that Israel which, in this eventful era, will be taken under the particular care of Jehovah. Of this she is assured; but, as the second semi-chorus represents, viewing her helpless and exposed situation, and alarmed at the approach of the foe, her faith is beginning to fail.

4. "I have no wall:

Oh, had I a fence of thorns!

¹ Bishop Stock.

² Psalms lxviii. cx.

In the time of war I shall be overrun,
I shall then be entirely burnt up.

5. Oh, let him strengthen my defence!
May he create peace for me,
Peace may he create for me!"

The song is made to reply to this prayer, with an assurance of final prosperity:—

6. "The days are coming,
When Jacob shall strike his suckers,
And Israel shall grow and flourish,
And they shall fill the face of the world with plants."

Of the great increase of Israel, after the severe trials of the last days, which had reduced its numbers very low indeed, we have read before some intimations: and it should seem from this, that the great multiplying of the family of Abraham, so particularly promised to him, is not fulfilled in its utmost extent until this era.

Israel does not go altogether unpunished in this last conflict; but the stroke is mitigated in mercy:—

7. Is he smitten, as with the stroke of them who smote him?
Or is the slaughter as the slaughter of those that slew him?
With the tempest,¹ in its sending forth, wilt thou interpose,
A voice shall there be with the rough wind in the season of
the eastern storm.

A voice tempering judgment, and proclaiming mercy.

¹ מַדְמַד "vulgo mensura, vel modiatum." "Aliis facundia vel acumen redarguendi. Coll. Æthiop. מַדְמַד (sasa), et Arab. مَدَامِد, arguit; sed hæc nondum prorsus satisfaciunt."—SIMON. I believe we must seek the meaning of the word

under מַדְמַד, the interchanging of the letters *v* and *d* not being unfrequent. We may then assign to מַדְמַד, in its reduplicate form, the meaning of "a desolating storm repeatedly blowing."

9. Wherefore by this shall the iniquity of Jacob be covered,
And this is all the fruit 'designed,' the removing of his sin.

Here I believe to end the description of Israel's share in these last judgments. Severe as they may be, they are overruled for his final good. Not so is the stroke of them that smote him; the stroke which is inflicted on Israel's last enemy, does not chasten, but exterminates: and this judgment is again described as a fiery indignation, that consumes a nation of idolaters:—

While he is making all the stones of the altar,
As limestones pounded to pieces;
The groves and the images shall not stand.

10. For the fortified city shall become a solitude,
A deserted habitation, and forsaken as a desert.
There shall the steer feed,
And there shall he lie down, and browse its boughs.
11. When its branch is dry, it shall be broken off;
Women shall come, that they may light their fire therewith.
For this is a people of no understanding,
Therefore he that made them will not have pity on them,
And he that formed them will show them no favour.

This appears to stand as a prophetic symbol of the entire desolation of the great residence of the adversary, whose idolatries are visited. They are "a people lost to understanding;" compare the song of remembrance, Deut. xxxii.

12. And it shall come to pass in that day,
That Jehovah shall beat from the flowing of the river,
Even unto the valley of Egypt:
And ye shall be gathered one by one,
O house of Israel!

This seems to represent the Holy Land, after the desolating storm had passed, as a vineyard or olive tree, when the harvest was over. As we read before, the enemy should gather the harvest; destroying, as it should appear, the greater part of Israel after the flesh. But the remnant that remained would be precious in the eyes of Jehovah, though in numbers they might appear “as the mere gleanings” after the gathering was over.

But others besides these are to be gathered:—

13. And it shall come to pass in that day,
 That a great trumpet shall be sounded;
 And they shall come who had fled away into the land of
 Asshur,
 And they that were dispersed in the land of Egypt:
 And they shall worship before Jehovah,
 In his holy mountain in Jerusalem.

All this certainly confirms what we gathered from the Psalms, and other oracles already considered; that though Israel is saved at last with a mighty deliverance,* yet this nation is to a very great extent a sufferer in the troubles of the last days, and that a remnant only survives to inherit the blessing.

SECTION XI.

Remarks on Parts of the Twenty-eighth and of the Twenty-ninth Chapters.

A PROPHECY follows, in the twenty-eighth and twenty-ninth chapters, respecting the two capitals of the king-

* Psalm cvii., and Isaiah, x. 22; xvii., xxvi. 16.

doms of Israel and Judah. "Samaria," the pride of the drunkards of Ephraim, and their boasted splendour, is to become "a fading flower." To Jerusalem men's eyes are to be directed. But, however we may consider Hezekiah's kingdom as typical of Messiah's, it is to HIS reign alone that the ultimate force of the fourth verse must apply:—

4. In that day,
 Shall Jehovah Sabaoth be for a splendid crown,
 And for a glorious diadem to the remnant of his people:
 And for a spirit of judgment to him that sitteth in judgment,
 And for strength to them that beat back the battle to the
 gate.

But, ere this shall happen, the great corruption of those that compose this remnant, whose latter end is to be so glorious, is clearly foretold.—The drunkenness of the sixth and seventh verses, I should conceive, is symbolical of the intoxication of false doctrine and vain delusions.—The rejection of the Gospel by the proud and scornful Pharisee is next portrayed; and obscurely also, as the apostle teaches us, the gift of tongues at the day of Pentecost.*—The consequence of this rejection of the divine instructions at the first advent, when "the precious corner stone"† is laid "for a foundation in Zion," next follows.—The "overflowing scourge," the storm and inundation, is to sweep away this "refuge of lies," &c. All this was clearly fulfilled in the destruction of Jerusalem by the Romans.—God, whom they despised, who "taught man wisdom," would accomplish this.

This will form a connective view of the twenty-eighth chapter. The opening of the twenty-ninth will a little

* 1 Cor. xiv. 21, 22.

† Ver. 16.

delay us, as it sets before us an era when Jerusalem shall be close pressed in siege, with all the usual apparatus of assailants. This cannot be interpreted of the Assyrian king, for he "was not to shoot an arrow there, nor come against it with forts and towers;" and notwithstanding the language of the prophet is so similar to that of our Lord, when he foretells the siege of Jerusalem by the Romans, it cannot refer to that siege, because the event is totally different: and the same objections will apply to the taking of the city by the Babylonians. We must, therefore, refer it to that future attack upon the city, which we know is to be made by the last enemy: it affords accordingly a prophecy respecting the era of the second advent.

1. **AH! altar of God, altar of God, the city which David chose for an habitation,¹**

Add ye year to year, let the festivals go round.

2. **But I shall press hard upon the altar of God,²**

And there shall be grief and sorrow;

Yet shall it be to me as the altar of God:

3. **And I will encamp, as in a circle, against thee;**

And I will form a mound against thee,

And I will erect forts against thee:

¹ See Simon. "Besieged," Sept. Vulg. Bishops Lowth and Horsley. "Resided."—Stock.

² "Focum altaris appellari אֱלֹהִים, non sensu leonis Dei; uti Int. passim volunt: sed ignis Dei est enim אֱלֹהִים, compositum nomen ex אֵשׁ, ignis et אֱלֹהִים, Deus, comparavi, fateor, subinde vocem אֵשׁ, *ari*, cum

Latino *Ara*, de cujus etyma Latinorum doctissimi ambegerent."—VITRINGA:

"אֱלֹהִים, Focus Dei, ex Arab. اَرِي, pro اَرِي focus, (à rad. אֵשׁ æstuavit, exarsit) et אֱלֹהִים Deus, quò nomine vocatur altare holocaustorum, Ezek. xliii. 15, 16, et urbs Hierosolyma, Jer. xxix. 1, 2," &c. &c. —SIMON.

4. And thou shalt be brought low; from the earth shalt thou speak,

And from the dust shalt thou utter thy words.

And thy voice shall come like a necromancer's from the earth,

And thy speech shall be muttered from the dust.

“Altar of God,” I select as the most probable interpretation of Ariel, the title here given to Jerusalem. The address with which the prophecy opens, may be meant to denote the unmeaning formality of those who were engaged in the external rites of the religious festivals. Hence the sore punishment that awaited “a hypocritical people.” Yet still the Lord would not entirely forsake “the place which he had chosen to fix his name there.” He would still esteem it as the “altar of God,” the consecrated spot where the typical sacrifices were offered from year to year — the destined spot, where, once for all, “the Lamb of God, that taketh away the sins of the world,” was to be offered. The last verses we quoted, I conceive to be a description of the extreme despair of the inhabitants of the city in its last siege. But the enemy are disappointed in the moment of victory, and overwhelmed in everlasting confusion.

5. But the multitude of thy foes shall become as small dust,
And the multitude of the terrible as flitting chaff;
And it shall be suddenly, in an instant.

6. From Jehovah Sabaoth shalt *THOU* be visited
With thunder, and earthquake, and a mighty voice;
With storms, and tempest, and flame of devouring fire:

7. And as a dream, a vision of the night, shall the multitude become,

All the nations that are fighting against the altar of God,
And all the armies, and all the forts, and them that besiege
her.

8. As the hungry 'man' dreameth, and lo, he eateth;
But he awaketh, and his appetite is unsatisfied:
And as the thirsty 'man' dreameth, and lo, he drinketh;
But he awaketh, and lo, he is faint, and his appetite craveth:
So shall it be with all the multitude of the nations,
That set themselves in array against Mount Zion.

It appears, however, from what follows, that the remnant in the prophet's age left in Jerusalem, as well as that remnant that should appear there at the first advent, *—and, probably, their successors also in the possession of the kingdom among the Gentiles,—besotted in their symbolical intoxication, would understand none of these things [ver. 9]. Prophecy would be lost to them, [10, 11, 12]; the truths of revelation rejected as foolish and unjust by their perverse wisdom, [13, 14, 15, 16]. The consequence would be, "that which was now a desert, would become a fruitful field, and the reverse. Or, to quit the figure, the poor and illiterate shall change conditions with the great ones and wise of this world, with respect to happiness, when the Gospel shall be promulgated."†

17. Is there not yet a very little while,
And Lebanon shall be turned into a campaign,¹
And the campaign be counted a forest:
18. And the deaf shall hear in that day the words of the book,
And out of obscurity and darkness the eyes of the blind
shall see.

* Compare ver. 13 with xxviii. 7, &c.

† Bp. Stock.

¹ Or "into a Carmel."—Bp. Stock.

This I believe to be a prediction of Gospel illumination, when on Israel's rejection the Gentile nations were called to the knowledge of Christ. But from a comparison of other prophecies, I conceive, a still more glorious period is here also predicted for the church of God, in connexion with the fall of the apostate, and with Israel's restoration : —

19. And again shall the meek increase their joy in Jehovah,
And the poor among men shall exult in the Holy One of Israel;
20. When the man of violence¹ hath perished, and the scorner
is consumed,
And those that were forward in iniquity are cut off.
21. Those who caused man to err in the word,
Who laid snares for him that reproveth in the gate,
And for a thing of nought subverted the righteous.
22. Wherefore thus hath Jehovah, the God of the house of
Jacob, said,
He who redeemed Abraham.
Now, Jacob shall not be ashamed;
And now, his countenance shall not be pale.
23. Surely, when he seeth his children, the work of my hands,
In the midst of him shall they sanctify my name.
They shall even sanctify the Holy One of Jacob,
And the Elohim of Israel shall be their dread :
24. And they who erred in spirit shall receive understanding,
And they that muttered shall receive instruction.

¹ The Septuagint has here *αυμω*, the very word used by St. Paul, in his prophecy of the last days, 2 Thess. ii. 8: "And then shall that *wicked* be revealed, whom

the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

SECTION XII.

Remarks on Parts of the Thirtieth and Thirty-first Chapters.

THE thirtieth chapter begins with an expostulation with the people for their disposition to forsake the God of their fathers, and rely for assistance on Egypt.

What alliance with this last mentioned nation is particularly in view of the prophet, it is not quite easy to determine. It is a fact, that Egypt was "that broken reed," on which both houses of Israel leaned to their destruction in the hour of their utmost need: the ten tribes, at the time of their destruction by the Assyrians; and the remnant of Judah, at the time of the Babylonian captivity. It is probable, that the Holy Ghost has both these ill-judged expeditions in view; for if the first bids fair to be the *occasion* of the oracle, its language in many respects belongs more particularly to the circumstances of the latter; and it evidently embraces, in the sequel, what concerns the whole united people of Israel in the latter days. See 2 Kings, xvii. 4, &c., and Jeremiah, xlii., xliii., xliv., and xlvi.

In the seventeenth verse, we meet with the usual prophetic symbol of the very low state to which the remnant shall be reduced by "the consumption decreed:" —

17. —— Until ye be left as a staff on the top of a hill,
And as a beacon on a mountain:

18. Yet, notwithstanding, Jehovah will wait to be gracious to you ;
 Yet, notwithstanding, he will arise to have pity upon you :
 For Jehovah is a God of judgment,¹
 Blessed are all they that wait for him.
19. Surely a people shall dwell 'quietly' in Zion,
 In Jerusalem continue not to weep.
 He will be very gracious to thee at the voice of thy cry,
 No sooner shall he hear it than he shall answer :
20. And though the Lord give you the bread of distress, and the
 water of affliction,
 Yet he will not again cover thy instructors.
 And thine eyes shall see thy instructors,
21. And thine ear shall hear a word behind thee ;
 Saying, This is the way, walk ye in it,
 When ye turn to the right or to the left :
22. And ye shall treat as defiled the coverings of your silver
 idols,
 And your ephods interwoven with gold.
 Thou shalt cast them away as a polluted garment,
 And thou shalt say to them, Begone from me.

This prophecy places before us a remnant of restored Israelites, dwelling at Jerusalem, whose happiness it is to wait for Jehovah. They are not yet a people so saved, as never more to taste of affliction ; which is the description of the state of this people, after the appearance of the glory of the Lord. They are to see distress and affliction, in that last attack of the adversary ; but are never more to suffer for want of knowledge, or to be led astray by blind

¹ ~~now~~, perhaps, signifies in this place, consideration in moderating judgments.

guides. This proves that it cannot be the remnant of Judah of the first advent. We are, therefore, compelled to refer it to Jerusalem at the eve of the second coming of Christ. There will then, we may argue, be a people there made ready for the Lord. We thought we had gathered, concerning the Jews of the second advent, that not idolatry, but self-righteousness and superstition, would still, as at the first advent, characterize the main body. A difficulty may seem, therefore, to arise from the last lines I have transcribed, which seems to represent the remnant as renouncing idolatry. But, on a more attentive examination of the passage, it will be found that it is not the idols themselves that are referred to, but the sumptuous coverings and garments of gold and silver tissue and embroidery used in the idolatrous worship. This affords a meet emblem of the formalities of hypocrisy, and the vain professions of self-righteousness; and is in strict analogy with other metaphorical Scriptures. A picture of prosperity follows, which, I should suppose, must be referred to the final settlement of the nation:—

23. And he shall give rain for thy seed,
With which thou shalt sow thy ground:

And bread shall thy soil produce,
And it shall be rich and nourishing,¹
And thy cattle shall feed in that day in wide pastures.

24. The oxen and asses, that shall till the ground,
Shall eat well fermented maslin,²
Which has been winnowed with a fan and a shovel:

25. And there shall be upon every high hill,

¹ Stock.

straw, and made to ferment."—

² "Barley mixed with chopped BOCHART.

And on every lofty eminence,
Divided rills¹ with streams of water.

In the day of the great slaughter, when the mighty fall,²
26. Then shall the light of the moon be as the light of the sun,
And the light of the sun shall be sevenfold.³

In the day when Jehovah bindeth up the breach of his
people,
And shall heal the wound of his stroke.

This "day of the great slaughter," is evidently that day already so often predicted, when the great adversary from Chittim, that comes as master of Egypt, falls on the holy mountains. But a brighter day succeeds, and brighter luminaries arise in exchange for those that sat in darkness. The delegated authorities in church and state, as held by mortal man, symbolized by the sun and moon, are exchanged for the reign of Christ and his saints. So effectually is the breach allowed to be made by the last enemy upon restored Israel, healed!

The approach of the GREAT AVENGER, to execute this judgment on the adversary, is next described:—

27. Behold the name of Jehovah⁴ cometh from afar,
His wrath burneth, and heavy is the column:⁵

His lips are filled with indignation,
And his tongue 'is' as a consuming fire.

¹ מַלְאֲכֵי are, probably, the little channels cut, in these climates, for distributing water to each tree and plant.

² See Bishop Lowth's note.

³ This passage is applied, by Irenæus, to the time of the first resurrection.

⁴ "The great angel of his presence, spoken of, Exod. xxiii. 21."
—Bp. Stock.

⁵ Either of flame or smoke.

"The rising flame is violent."

HORSLEY.

28. His breath is as an overflowing torrent,
Even to the neck shall it reach.
To toss the nations in the sieve of vanity,
And to fix a misleading bridle on the jaws of the peoples.¹

This last verse might, perhaps, be rendered, "while he is dissipating the nations with the useless winnowing fan"—useless, because all pass off as chaff, without leaving any corn remaining.

But while he is judicially, by his overruling providence, driving on these enemies to their destruction,—

29. A song shall be with you,
As on the night when a feast is sanctified;
And rejoicing of heart, as when one marcheth with pipes,
To go to the hill of Jehovah, the Founder of Israel.

Dreadful as is the era to the nations, Israel's enemies, it will be a joyful occasion to the preserved remnant; like the cheering sound of music, that proclaims, amid the solemn hours of night, the approach of some great festival.

30. And Jehovah shall cause his glorious voice to be heard,
And the alighting of his arm shall be seen.
With angry blast, and flame of devouring fire;
With storm,² and torrent, and hail-stones:
31. For by the voice of Jehovah shall he be struck with terror,
Who shall smite with a rod:³

¹ "To toss the nations with the van of perdition."—BR. LOWTH, after Kimchi. But, after all, Parkhurst's is, probably, the true interpretation: "to stretch [the hand] over the nations with a stretching

of destruction."—HORSLEY.

² *ym*, dissipatio. Schultens exponit quassatio, excussio. Bishop Lowth renders it "a violent storm."

³ Archbishop Secker saw the necessity of the relative *wm* in this

And the rod of correction¹ shall pass away altogether,
Which Jehovah shall cause to alight on them.

With tabrets, and with lutes,

And with waving of banners, is he consumed by them:²

For ere this his funeral pile has been prepared,
Even for the king has it been prepared.

He hath made the fiery pyre deep and wide, he hath laid
on much wood;

And the breath of Jehovah, as a stream of sulphur, shall
kindle it.³

Dreadful is the divine visitation on the devoted head of the enemy. He that smote with a rod, that is, the last enemy of Israel, who had been permitted to make a breach on the people of God, and to inflict the last chastisement on Jerusalem, is arrested with terror. The rod of correction is then broken for ever. The objects of divine favour are described as an army triumphing over the routed foe. They consume their dead bodies with fire, celebrating their victory with demonstrations of joy.

place: "post מִדָּבָר forte excidit מִדָּבָר ."—BR. LOWTH. I conceive that מִדָּבָר is written for מִדָּבָר . Upon the assumption that the Assyrian was meant, Bishop Stock follows Lowth.

¹ מִדָּבָר , firma constitutio, firmatio: מִדָּבָר מִדָּבָר , will, therefore, be the firmly constituted staff, or staff made of materials not likely to break in the hand. But we have a various reading, which Lowth approves: see his note.

² מִדָּבָר , "arma apparatus

belli." Psalm lxxvi. 6; Hosea, ii. 18. The word לָחַם signifies, not only to fight, but to consume in general: מִדָּבָר , agitatio continua. מִדָּבָר מִדָּבָר , I conclude, therefore, to signify the clashing of arms, or waving of arms and banners; accompanied, as the former line denotes, with the sound of warlike instruments of music, in token of triumph over the fallen foe.

³ מִדָּבָר , "Tophet ejus, q. d. rogos ejus."—MICHAELIS.

A funeral pile, prepared for the king, is lastly presented to us ; but the language forbids us to infer, that a common performance of funeral rites is intended. The fiery pile is none other than " Tophet prepared of old ;" even that lake which burneth with fire and brimstone, of which we shall read in subsequent prophecies.

The thirty-first chapter I consider as a sequel to the prophecy which we have just considered. That prophecy considered generally the ruinous consequences of Egyptian alliances to the people of God ; and connected with that ruin their restoration and felicity in the last days. In this sequel, the immediate consequence of the alliance of the ten tribes with Egypt is bewailed ; and the happier state of Judah, who " trusted in the Lord their God," is contrasted with theirs. The divine judgment of the Assyrian is then foretold ; not the king, for whom Tophet is prepared, though his type and precursor. His army melts like a lump of wax before the fire, though he himself escapes, to perish by the hand of an assassin in his own country.

SECTION XIII.

Chapter the Thirty-second.

THE oracle with which the thirty-second chapter opens cannot but arrest our attention.

1. Lo ! a king shall reign in righteousness,
With princes that shall rule in equity ;
2. And there shall be a man ¹ as a shelter from the wind,
And as a refuge from the flood ;

¹ Or, with Bp. Stock, " Each man shall be." Each man of the king's counsellors.

Like rivulets of water to a dry soil 'shall he be,'
 Like the shade of a great rock in a land fainting 'with heat.'

No other event, besides the reign of Christ and his saints, can be in the contemplation of the Spirit here; nor does there seem any necessity or advantage to suppose an intermediate type in Hezekiah and his government.¹ Indeed, the language will hardly admit of such an application. The parallel passages we have already considered, which predict the glorious reign of Messiah, will sufficiently illustrate these verses. He is that MAN, who shall afford a shelter from every oppression, and from every sorrow, and shall refresh and nourish with everlasting consolations the happy subjects of his reign. This HE does now, indeed, by the secret influences of his Holy Spirit, to the preserved objects of his grace; but there is a time coming, when he will visibly sit upon the throne of his kingdom, to redress the wrongs of his people, and remove their reproach from off the earth.

The two following verses, contrasted with chap. vi. 9, show us, that the results of Messiah's second coming will be very different from the reception he met with at the time of his incarnation: "Seeing they saw, but did not perceive; and hearing they heard, but did not understand." But now—

3. And the eyes of them that look shall not fail to see,
 And the ears of them that listen shall hear;
4. And the heart of the rash² shall consider to understand,
 And the tongue of the stammerer shall be ready to speak plainly.

¹ "Interpretes"—"veteres [Euseb. Hieron. Cyrill. Procop.] hic passim *solum* respexerunt Messiam."—VITRINGA.

² *non* transfertur, ut reliqua verba celerandi ad confusionem et perturbationem animi, "rash," or "hasty."

Guided by the connexion, I am led to interpret the fifth and following verses of the great enemies of Christ's kingdom in the ages touching on his second coming, and who are at length consumed by the brightness of the Saviour's appearance.

5. No longer shall the apostate ¹ be called a benefactor, ²
Nor the crafty one ³ be called munificent. ⁴

6. Verily the apostate will utter his apostacy,
And his heart will devise wickedness.

That he may practise profanation, ⁵
And that he may utter error concerning Jehovah :

That he may exhaust the soul of the hungry,
And cause the drink of the thirsty to fail.

7. The machinations also of the crafty one will be evil,
He will be planning his schemes ;

¹ נבל *proprie emarcidus*, "qui ad omnem virtutis et sapientiæ vigorem emarcuit;" "homo impius, sceleratus." We may translate either "felon" or "apostate," as it were, the decayed, fallen professor.

² נלל, homo astutus ad fraudem, à rad. נלל *machinatus est astutè*, undè נלל pro נלל.

³ מרוב, a free and plenteous giver of good things : properly, "*uvidus effusus* (præ ubertate succi sponte fluens,) v. c. *uvidus manuum est Arabibus qui larga manu dona profundit.*" — SIMON.

⁴ For נש, see Job, xxxvi. 19.

⁵ "נש, claudicavit, profanus fuit, profanatus est, vel quod *claudi* templis locisque sacris arcebantur, erantque proprio sensu *profani*; vel ex consueta Arabum phrasi, qua *claudicare in religione*, dicunt errantem, abnegantem, non credentem; unde Syris *ܥܬܢܝܬܐ ethnics, idolatra.*" — SIMON. This is the usual word for a heathen in the Syriac translation of the New Testament. Michaelis and others altogether disapprove the sense of hypocrite attributed to this word.

To entangle the meek with words of falsehood,
And the humble in the pronouncing of judgment.¹

8. But the Benefactor shall devise beneficence,
And for beneficence he shall arise.

We seem to have in this passage, contrasted with the righteous King, the true Benefactor to mankind, two characters as standing opposed to him and his most gracious sovereignty—"the APOSTATE" and the "CRAFTY ONE." The examination of future prophecies must be waited to throw the requisite light on this prediction; though an intimation of something of the same kind will be found in the Psalms: and I conceive characters have been developed in "Chittim," from whence the last enemy comes, to render these symbols no longer uncertain.

The word I have rendered "apostate," signifies literally "that which is fallen," "faded," or "decayed," and sometimes signifies "an impious, wicked man." This term, in all probability, gave rise to a similar term in the New Testament, "the man of sin." "He shall be no longer called benefactor." This implies he had long been called so by a mistaken world. I know no better word to express the original than "benefactor;" but it is very inadequate. It signifies "one who is the rich, the free, the bounteous source of good to others—the gracious dispenser of favours to man:" such as only

¹ See בריבר משפט, 2 Chron. xix. 6. Bishop Stock has a curious rendering of these lines:—"To hamper the meek with lying speeches, and the poor with lawsuits;" but it bids fair to be in part what is exactly in the view of the Spirit of prophecy.

Christ is in truth, but such as the superstitious veneration of poor deluded Christians have magnified Paul's "man of sin" to be.

The other term denotes "fraudulent cunning." The character which it designates seems to be that of "the crafty politician," who governs mankind, not in justice and judgment, but by fraud and artifice; and yet, from a deluded people, is loaded with titles of liberal, generous, and munificent: too much the character of that civil or imperial power in "Chittim," that has upheld the apostate; and, as we shall see hereafter, stands forth at last in his own avowed character of the wicked rebel, that makes war with the Lamb. The chicanery, too, which, so cruelly for the poor and defenceless, has been suffered to mingle itself in the administration of the law in modern Europe, seems to be fixed as a stigma on its civil government. We must bear in mind, as we proceed to subsequent prophecies, the two characters here contrasted with the RIGHTEOUS KING. The career of the APOSTATE is marked: he broaches his pernicious errors, and "great is the deceivableness of iniquity." His scheme, in fact, embraces the profanation of what was sacred, and the corruption of what was true; as the original will fairly bear, the introduction of heathenism and idolatry. Now this, we have already learned, was to be the character of a great opponent of the Messiah in the latter day. He is represented as famishing and causing to perish with hunger and thirst the poor and humble. This is doubtless "a famine, not of bread and water, but of the knowledge of the Lord." "The CRAFTY POLITICIAN," too, is engaged in the same warfare against the saints of the Most High; for *they* are ever designated by the terms "meek," "humble," "poor," "oppressed,"

among men. Besides the corruption of truth and idolatry, therefore, we have to fear the machinations of circumventing policy, and the perversion of the institutions of the civil authority, or, perhaps, of the decisions of enlightened reason, “falsely so called,” against the professors of the holy Gospel.

But the true “Benefactor” will at length arise; the Dispenser of no feigned *indulgences*; the real depository of grace and holiness for man—the righteous King, who shall execute true justice and judgment in the earth. He shall arise; and having destroyed all the corrupters and oppressors of his church, from his sacred person shall flow, in rich, exuberant, and spontaneous effusion, every blessing upon the children of men. “In his days shall the righteous flourish, and abundance of peace, so long as the moon endureth.”¹

It is very remarkable, to find in this connexion an address to luxurious females, living in a state of high security, especially when we compare it with what is elsewhere said on the same subject:—

9. Ye voluptuous women, arise, hear my voice;

Ye careless daughters, attend to my words.

10. Year after year shall ye be distressed; ye careless ‘ones’;

For the crop hath failed, the gathering will not come.

11. Tremble, ye voluptuous, grieve, ye careless,

Strip, make ye bare, and gird sackcloth on your loins;

Mourn upon your breasts,

12. For the desired field, for the fruitful vine.

¹ Bishop Horsley seems to have taken a view of this passage not very dissimilar:—“The vile person, the liberal, the churl, the bountiful, are mystic characters of

the patrons of scepticism and atheism on the one hand, and the champions of truth on the other,” &c.

What shall we say of this? Is it a prediction of the state of society in that part of the world where “the apostate” and “the crafty one” should reign, and where the last confederacy should be formed against the cause of Christ and his people? Does it mark, in the age predicted, a people distinguished from other races and ages, in the view of the prophetic spirit, by the gay luxuriancy and commanding influence of the females?

The exaltation of the female character was, in its origin, the gift of Christianity; but, in a state of apostacy, this exaltation is only a prominence of the display of the splendour of wealth, and in the vain enjoyments and amusements of nations become “lovers of pleasures more than lovers of God.” Might not this form a characteristic of the luxury of modern European nations, in the eye of Him who views together the past, and the present, and the future, when contrasted with the luxury of Babylon, or of Persia, or of ancient Rome? I suspect this to be the case: and how awful is the judgment predicted of these careless arbitrators of the elegancies and enjoyments of fashionable life! Compare chapter the fifth, where, as we suspected, the same judgment was predicted to await the same luxuriant world, in the same distant age. In that prophecy, this state of things was contrasted with the state of the desolated vineyard of Canaan, and the solitary abode of its once favoured people in the midst of the world. A reference, too, is very remarkably made to the state of the Holy Land, in the verse that immediately follows:—

13. Over the land of my people the thorn and the brier come up,
Ay, over all the joyful houses of the exulting city.

14. For the palace is forsaken, the busy hum of the town is no more,

The mound and the tower are for dens until the everlasting age :

A joy of wild asses ' is ' the pasture of the flocks,
Until the Spirit shall be poured upon us from on high.

“The land of my people” can hardly, in the scriptural phraseology, signify any thing but the chosen portion of Israel : and we are born late enough in time, to see the connexion between the state of things described above, among the nations possessing the privileges of revealed religion, and the desolate state of the ancient country of the Israelites, that future seat of the more glorious kingdom of the Messiah : and this desolation, we are told, will not terminate till the everlasting age, the period of Messiah's kingdom from on high — not till the Spirit is poured upon that people. But after this event, a remarkable alteration takes place in the respective situations of the two contrasted parties : —

15. And then the wilderness shall become a fruitful land,
And the fruitful land shall be esteemed a forest.

16. And judgment shall dwell in the wilderness,
And righteousness shall inhabit the fruitful land :

17. And the work of this righteousness shall be peace,
And the effect of this righteousness shall be quietness,
And there shall be security for ever :

18. And my people shall dwell in a peaceful habitation,
And in secure dwellings, and in delightful rests.

19. But the hail shall fall upon the forest,
And the city shall be levelled with the plain.

20. Blessed are ye that sow beside all waters,
Who send forth the foot of the ox and of the ass.

After this event, the situation of things is changed in the visible church. The wilderness, that is, God's vineyard, which he had planted in the land of Canaan, after having long lain desolate, is again restored, and becomes his fruitful garden. At the same period, that part of the world which during the fall of Israel had been the seat of the most flourishing churches, becomes in comparison of it a desert. In connexion with the restoration of Israel, is the appearing of Christ's kingdom: the felicities of those times are described. In the same forest, that is, the once fruitful land now in comparison of the Holy Land become a forest, is the seat of an awful judgment, symbolized by "hail;" and some celebrated city falls to the ground. What city can this be but the city of the last enemy, the mystic Babylon? And while the desolated land of the enemy is the scene of this judgment, "righteousness inhabits the fruitful field," that is, God's vindication of his people, in their destined and purchased rights, establishes them in the Holy Land, as it follows, in uninterrupted and eternal prosperity.

Whom, then, it will be asked, awaits the blessing of the last verse? Who are those persons who are so singularly described as sending out beside all waters the feet of the ox and of the ass? The symbol employed is evidently the industrious husbandman of the tropical East, who seeks out for cultivation every possible spot where water can be supplied to vegetate his seed. I therefore indulge the thought,—whom can this symbolize so probably as that nation, or those individuals, who, at the period of the mystic Babylon's ruin, had been found active in disseminating, in every place where the least opportunity offered, the precious seed of the everlasting Gospel. Gladly, therefore, do I hail the auspices under which the present missionary schemes of Great Britain

are undertaken, and the extensive range of those societies that are engaged in disseminating, in all quarters of the globe, the holy Scriptures of God, “the everlasting Gospel.”¹

SECTION XIV.

On the Thirty-third Chapter.

It has been usual to interpret the prophecy contained in the following, the thirty-third chapter, of the destruction of the Assyrian army, and of the deliverance of Jerusalem, in the days of Hezekiah. The interpretation, at first sight, will appear very plausible; but the issue of the conflict, and its consequences to the people of God, by no means agree with this interpretation.—Zion pitched as a tent never more to be struck—sin and sickness removed from her inhabitants—all this points to the great theme of prophecy, the establishment of Messiah’s kingdom. I therefore claim it as belonging to our subject.

1. AN, spoiler, who hast not thyself been spoiled,
And the plunderer whom none have plundered :
As soon as thou hast made an end of spoiling shalt thou be spoiled,
And as soon as thou hast finished plundering shalt thou be plundered.²

¹ This last verse, observes Horsley, is excellently interpreted by Castalio:—“Felices qui evangelium toto publicatis orbe, ubicunque est humor; id est, ubi spes est fore ut crescat, et alatür, tanquam humore stirpes; idque facitis immitentes bovis asinique pedem;

id est, nullâ Judæorum aut exterorum discrimine,” &c.

² Simon, after Schultens, illustrates מל, from the Arabic ج (media je), consecutus, perfectus est. Hence no alteration of the text is necessary.

We know, from concurrent prophecies, that the eve of Messiah's kingdom is distinguished by an expedition of the great European enemy against the land of Israel. This, I doubt not, is the successful spoiler addressed in this oracle, who, in the end, becomes himself a spoil.

The alarmed inhabitants of Jerusalem call upon God in their distress:—

2. O Jehovah! be gracious to us, we have waited for thee;
Be our defence¹ from day to day,
And our salvation in the time of distress.

Their cry is heard, and, agreeably with the several parallel prophecies, the uttering of the dreadful voice of Jehovah disperses the assembled nations, and decides the contest:—

3. At thy terrible voice² the peoples fled,
At thy uprising the nations were dispersed.

This may be considered as the introduction, taking a general view of the contents of the whole prophecy. The people of God are then addressed; and, under the image of locusts and grasshoppers, laying waste a country, and running nimbly from plant to plant with haste to devour, is shown the eagerness with which the last enemy will gather the spoil of their devoted country.

4. But he gathered your spoil as the locust gathereth,
And as the grasshopper runneth to and fro he ran upon it.
5. Jehovah is exalted: surely he sitteth on 'his' high throne;
He hath filled Zion with judgment and righteousness!

¹ For מִצָּרָא the Syriac, Chaldees, and Vulgate have מִצָּרָא.

² “For מִצָּרָא the Septuagint and Syriac read מִצָּרָא, whom I follow.”
—BP. LOWTH.

And he shall be the security of thy times,
 He hath stored up¹ salvation, wisdom, and knowledge,
 ' With' the fear of Jehovah; this is his treasure.

Nothing but the appearance of the God-man, Messiah, can realize this description. He is Jehovah exalted on his high throne; and yet, at the same time, "the fear of Jehovah," that is to say, his religious merits as man, "is his treasure:" and it is "out of his fulness all we, his people, receive grace for grace;" one gift added to another of all that is requisite to exalt a poor, ignorant, lost, and sinful people to the brightest thrones of glory. Well may we pray with the apostle, (who, in his prayer, I verily believe, had this passage in his view,) "That our hearts may be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ, *in whom are hid all the treasures of wisdom and knowledge.*" But to return: the progress of the foe coming to seize his prey is next portrayed:—

7. Lo, the valiant men² cried without,³
 The ambassadors for peace wept bitterly:
8. The highways were desolated, the passengers ceased;
 He brake the covenant, he despised the cities,
 He regarded not man.

¹ חָסַן I consider as a verb. Compare חָסַן, chap. xxiii. 18, and *جزن* recondidit in horreo. *חָסַן* signifies, not only salvation, but "bonarum rerum copia et abundantia." "He hath stored up abundance of wisdom and knowledge."

² אַרְיֵלִים *virorum fortium complexus sive copia, cum mem col-*

lectivo et comprehensivo.—SIM. Lex.

Literally, "lions of God."—See Parkhurst and Bp. Lowth.

³ The Chaldee and Syriac for *חָסַן* read *חָסַן*, which seems to be countenanced by the parallelism, "cry grievously."

9. Of a truth, the land hath faded!
 Blighted Lebanon is ashamed!
 Sharon is become like a wilderness,
 And Bashan and Carmel tremble.

It should seem that the inhabitants of Jerusalem, as the weaker party, send an embassy imploring peace; but every entreaty and every former league and covenant is despised: "He despises the cities." This is explained by chap. xxvii. 4; and will be still further explained when we come to consider a prophecy of Ezekiel:—"I will go up to the land of unwalled villages," &c. But we may not anticipate. The reader, however, will remark, the march of the enemy is from the north, which agrees not with the position of the Assyrian king when he sent to threaten Jerusalem.

10. Now will I arise, shall Jehovah say,
 Now will I lift up myself, now will I be exalted.
 11. Ye shall conceive chaff, ye shall bring forth stubble,
 My breath like fire shall consume you.¹
 12. And the nations shall be like the burnings of lime,
 Like thorns cut up shall they be burnt in the fire.
 13. Hear, ye afar off, what I have done,
 And ye that are near, acknowledge my power.

This is certainly none other than that great catastrophe respecting which we have the oath of God in the song of remembrance, and which so often comes before the view of the prophetic vision, as that event, in the history of mankind, beyond all others, decisive and important in its

¹ For כחמך Secker proposes to observe, is confirmed by the read כחמי. This, Bishop Lowth Chaldee.

consequences to Israel and the whole human race. But it appears, from what follows, that, during this awful crisis, there were some in Zion whose fears betrayed their unbelief:—

14. In Zion the sinners were afraid ;
Terror seized on the profane :¹

“ Who shall afford us protection² in the devouring fire ?
Who can afford us protection from everlasting burning ? ”

The answer is most remarkable. The church is told, notwithstanding the fears of the profane, “ The RIGHTEOUS ONE will afford you protection. Even he who is the Righteousness of his people, and for whose righteousness’ sake God is well pleased : ”—

15. He that hath walked righteously and spoken truly,
That hath detested the gains of oppression :

He that hath shaken his hands from taking a bribe,
He that hath stopped his ear at the proposal of blood,
And hath shut his eyes from the sight of evil ;

16 He shall sit on high,
His fortress is a munition of rocks,
His bread is supplied, his water is sure.

17. Thine eyes shall see a King in his majesty,
They shall see ‘ him in ’ the land afar off.

This,—however, in a lower sense, it might be applicable to the good king Hezekiah,—can only belong properly to that King foretold in a former prophecy, who was to reign

¹ “ The abandoned.” — HORSLEY.

² *מִן*, “ divertere ad et apud aliquem, adeoque in alicujus pro-

tectione et clientela esse (propr. *جار* deflectere à via in hospitium ; in iv. *اجاز* recepit sub protectionem et clientelam.” — SIMON.

in righteousness; he who "had loved righteousness, and hated iniquity;" and for this cause, as if alone considered, had been "exalted with the oil of gladness above his fellows:" "and every eye shall see him," for "he shall reign from Jerusalem to the ends of the earth." The sixteenth verse, "He shall sit on high," &c. I consider as parallel to the second verse of the last chapter, "a man shall be a hiding place from the storm," &c. So shall "the Lord our righteousness" be in that great day, when "the fire shall try every man's work of what sort it is," and every thing out of Christ shall burn as stubble. His people have a sure retreat. Their Redeemer is a strong place for them; like a fortress of rocks, where they will find safety and support, while the wrath of the Almighty blazes forth against his adversaries. "Blessed is the man that hath taken shelter in him."

But Jerusalem, it seems, not knowing that her deliverance was so near and so great, is alarmed at her situation; at least, "the sinners in Zion are afraid:"—

18. Thine heart shall speak its terror,

"Where is the enroller? where is the examiner?

Where is the inspector of the towers?"

She has no walls, nor fortifications, that can withstand the threatened attack. This I understand to be the sense of the passage. It is exactly similar to what we read concerning the vineyard of Jehovah, chap. xxvii. "O! that I had a hedge of thorns," &c. She is assured, however, that her foreign adversaries shall trouble her no more.

19. This boisterous¹ people thou shalt see no more,

¹ BP. STOCK.

A people of a deep speech, which thou canst not hear;¹
Of a barbarous tongue, which thou canst not understand.

There follows, in the next verses, a picture of the permanent and eternal prosperity of Zion and Jerusalem, to which we have before referred, and which can certainly apply to nothing else than the prosperity consequent to the final deliverance of Israel:—

20. Look on Zion, the city of our assemblies,
Let thine eyes behold Jerusalem;
‘It is’ a dwelling undisturbed, a tent that is not removed.
Its stakes shall never more be plucked up,
And none of its cords shall be loosed;
21. But there shall be the mighty one, Jehovah.
For us shall be a place of rivers,
Streams wide in extent,
Which no oared vessel shall pass,
Neither gallant ship go through.
22. Verily, Jehovah will be our judge; Jehovah will be our law-giver;
Jehovah will be our king; he will save us.

This is plainly Jerusalem become “the city of the great King.” Whether the rivers and streams are meant for a picture of security, or of spiritual privileges; or whether it refers to some extraordinary changes in the face of the country and of the world, the event, or subsequent prophecies, must explain. What follows is evidently a new symbol of the destruction of the great adversary. “The spoiler is spoiled.” A vessel, that lately rode so gallantly on her own element, now wrecked

¹ Catch it.

and stranded, falls helpless into the hands of her enemies, who spoil her at their leisure : —

23. Thy ropes have got loose, they cannot fasten them !
 — The fastening of their mast, they cannot spread the sail !
 Then shall the booty of the spoil be divided,
 And the lame shall take the prey from the great one.
24. No inhabitant shall say, My strength is ¹ exhausted,
 The people that dwell in her have been pardoned their
 iniquity. ²

The thirty-ninth chapter of Ezekiel will be found to throw great light upon this remarkable prophecy.

I subjoin Bishop Horsley's remarks : " Could Jerusalem, in the time of Hezekiah, be called ' the great habitation, the tabernacle not to be shaken, whose stakes should not be removed for ever, of whose cords not any should be broken,' when it was to be destroyed, first by the Babylonians, and a second time by the Romans ? To suppose that these prophecies had their accomplishment in the deliverance of the city from Sennacherib, and the prosperity of the remainder of Hezekiah's reign, is to suppose that the prophets describe things comparatively small under the greatest images : and this being once granted, what assurance have we that the magnificent promises to the faithful will ever take effect in the extent of the terms in which they are conveyed ? The language of prophecy is, indeed, poetical and figurative ; but the hyperbole is a figure which never can be admitted in the

¹ " Viribus attritus et imminutus est."—SIM. LEX.

the punishment of iniquity ; they have borne it, the period of their chastisement is passed.

² Or " have borne iniquity," or

divine promises ; on the contrary, it is always to be presumed, that more is meant than the highest figures can express adequately."

SECTION XV.

Chapters Thirty-fourth and Thirty-fifth.

THE language of this prophecy is so express and remarkable, that few commentators have hesitated to pronounce it belonging to the latter days ; foretelling the destruction of the last opponents of Christ's kingdom, and the establishment of his glorious reign as King of Zion.

The occurrence, however, of the names Edom and Bosra, has induced some to look for correspondent events in the destruction of this nation, and its capital, by the Babylonians. But, Bishop Lowth has very justly remarked : " This event, as far as we have any account of it in history, seems by no means to come up to the terms of the prophecy, or to justify so high wrought and so terrible a description : and it is not easy to discover, what connexion the extremely flourishing state of the church or people of God, described in the next chapter, could have with these events, and how the former could be the consequence of the latter, as it is represented to be. By a figure very common in the prophetical writings, any city or people, remarkably distinguished as enemies of the kingdom and people of God, is put for those enemies in general. This seems here to be the case with Edom and Bosra. It is, therefore, reasonable to suppose, with many learned expositors, that this prophecy has a further view to events still future ; to some great revolutions to be

effected in later times, antecedent to the more perfect state of the kingdom of God upon earth, and serving to introduce it, which the holy Scripture warrants us to expect."

In truth, the prophecy in this chapter is but one of a series; the whole of which, as we have seen, relate to the wonderful events of the last times, and are "written for our admonition, upon whom the ends of the world are come:" and this force of truth upon the mind of Bishop Lowth, who, probably, contrary to his own hypothetical opinions respecting these oracles, could not but see the unsuitableness of their application to the literal *Edom* and *Bosra*, is not more remarkable than the common consent of the ancient Jewish expositors, that by these terms, in this and other prophecies, the empire and city of Rome is intended:¹ and with our present knowledge of this great enemy from "Chittim," we perceive a particular reason why it should be prophetically symbolized as Edom, Edom, we know, was a name of Esau, Jacob's brother. He was a child "born after the flesh" in the holy family, and as such entitled to the distinctions and privileges of the external church of God. He was a "child of the kingdom," but he was profane, and despised his birth-right; and hence, by divine interposition, was prevented from inheriting the promised blessing. The nations of Europe, of Roman extraction or civilization, by their conversion to the religion of the Messiah, have come to stand in this same relation to the family of Abraham; but, becoming apostate from the true religion, not walking in the

¹ "Interpretes Hebræi omnes Imperii Romani; quod illi existimant hic venire sub mystico nomine Edomi."—VITRINGA.

footsteps of Abraham's faith, they answer to the type and character of Esau, and not of "Jacob, whose name is called Israel."

From the opening of this oracle, we perceive that the whole world is concerned in its burden : —

1. DRAW near, ye nations, to hear;

And, ye peoples, listen.

Let the earth and its fulness hear,

The world and all its progeny ;

2. For Jehovah hath anger against all nations,

And wrath against all their armies.

He hath devoted them, he hath given them up to slaughter ;

3. And their slain shall be cast forth :

And the stench of their putrid corpses shall arise,

And the hills shall be moistened with their blood.

This dreadful picture of destruction is so similar to what we have learned from former oracles, that I need but refer to them in the margin *. The "song of remembrance" will show us whereabouts, in the history of the church and of the world, we are to bring in this prediction. A "people that delight in war" has already been given us, as a prophetic description of a prominent character of the last times. It should seem, that many nations are engaged in the conflicts of this awful period : and, as we read before, in the same symbolical language of prophecy, not only the *armies* of all nations perish at this epocha ; struggling, it may be, and ready to decide

* Jude, 14 ; Job, xix. 23, &c. ; Deut. xxxii. 40, &c. ; Numbers, xxiv. 24 ; 1 Sam. ii. 10 ; Psalms, iii. ; ix. 15 ; x. ; xlv. ; lviii. 9 ; lxviii. ; lxxvi. 5 ; lxxxix. ; xcvi. ; cx. ; Isaiah, ii. 10 ; xiii. ; xxv. ; xxvii. 1 ; xxix. 5 ; xxx. 30.

the conflict, for the empire of the world, on the mountains and plains of Palestine; but we are to expect a total change and revolution in the political world, to the entire overthrow and destruction of all human power and authority, as exercised by the corrupted and wicked rulers of mankind: and this will be found the grand burden of prophecy: *—

4. And all the hosts of the heavens shall be dissolved,
And the heavens shall be rolled up like a scroll:
And all their hosts shall fall,
As the leaf falleth from the vine,
And as the blighted fruit from the fig-tree.

The object of this vengeance is next introduced under the name of Edom, and its metropolis Bosra. This seems to predict, that the country from whence those armies of congregated nations came, whose blood had moistened the hills of Canaan, is, at the same time, itself the scene of this vengeance of Almighty God. The destruction is represented as a general slaughter of all kinds of cattle, and the burning of a country by fire and brimstone, so as to be rendered for ever a complete scene of ruin and desolation:—

5. For my sword hath been bathed¹ in heaven,

* Isaiah, xiii. 9; xxiv. 19; xxx. 26.

¹ Some propose to read בָּרִמָּה, in blood, instead of בְּשָׁמַיִם, in heaven. Others propose נִקְרָה, “was made bare,” which Bishop Lowth approves. Bishop Stock has, “tempered.” I conceive, however, the metaphor to be the lifting up of the

sword; so that it seems, as it were, bathed in the sky, the dreadful stroke of which is to come down on the mystic Edom. “My knife,” the knife of “sacrifice.”—HORSLEY.

Lo, upon Edom shall it come down,
Even upon the people whom I have doomed to judgment.

6. The sword of Jehovah is glutted with blood,
It is anointed with fat;

With the blood of lambs and of goats,
With the fat of the reins of lambs :

For Jehovah hath a sacrifice in Bosra,

7. And a great slaughter in the land of Edom :

And the beeves shall fall with them,
And the steers with the great bulls :

And their land shall be drenched with blood,
And their dust shall be moistened with fat.

8. For it is the day of Jehovah's vengeance,
The year of retributions¹ to vindicate Zion.

9. And *HER* streams shall be turned into pitch,
And her dust into sulphur,
And her whole land shall become burning pitch.

10. It shall not be quenched day nor night,
Her smoke shall ascend for ever.

From generation to generation she shall lie desert,
No one shall pass through her for ever and ever.

11. But the pelican and the heron shall possess her,
The bittern and the raven shall dwell there :²

And he shall stretch over her the line of ruin,
And the plummet of desolation :³

¹ Or. "the year of awards in judgment, in the cause of Zion," or for Zion's advocate.

² We cannot be at a certainty what kind of birds are here intended. Birds frequenting the most desolated and retired spot they evidently are. The same may be

said of some of the animals mentioned below.

³ Perhaps, "Formless masses shall be her scorched ruins." Literally "stones of vacuity," אבני-בוז. The learned reader will remark, in this couplet, that both the terms are employed, which, in the first

12. And there shall be no longer what is called a kingdom,
Her nobles and her princes shall be brought to nothing :
13. And thorns shall spring up in her palaces,
The nettle and the bramble in her castles :
And she shall become an habitation for serpents,
A court for the hooping owls :
14. And the birds of the coasts shall meet the birds of the
desert,
And the bat shall call to his fellows :
And there shall the screech-owl rest,
And find her a place of repose.
15. There shall the darting serpent make her nest and breed,
And shall hatch her young, and gather them under her
shadow :
And there the black vultures shall assemble,
Each with her fellows.
16. Consult ye the book of Jehovah, and read ;
Not one of these hath been missing,
The female looked not for her companion :
For his mouth hath given the command,
And his Spirit itself hath made the gathering :
17. And he hath cast for them the lot,
And his hand hath divided them their portion by line.
For ever shall they possess it,
From generation to generation they shall dwell there.

of Genesis, express the shapeless chaos, חָמָרָא חֲדָרָא חֲדָרָא וְרֵקָא, "and the earth was without form, and void." Bishop Lowth translates, "He shall stretch over the line of devastation, and the plummet of

emptiness, over her scorched plains." Houbigant transposes חֲדָרָא, and begins the following line with it; which, upon the whole, is the most probable emendation.

— A picture, doubtless, of complete and perpetual desolation. The animals that inhabit these ruins are never more to be disturbed by the intrusion of man.

With this great slaughter of “all the armies,” and with the entire revolution of nations, and destruction of the apostate city and territory, is again connected, in the prophecy before us—the prosperity of the Jewish church.

The following chapter has generally, indeed, been understood in a figurative sense; but, from a comparison of the sixty-eighth Psalm, I am led to conclude, that it is to be literally interpreted, and that it refers to a miraculous passage of the deserts of Arabia; through which, at this very time, when the great adversary meets his fate in his last oppression of Jerusalem, and his country perishes by fire, the divine presence is leading a part of returning Israel: and this is confirmed by subsequent prophecies.

1. THE wilderness and parched land shall be glad,
The desert shall rejoice and spring forth,
2. It shall burst into flower like the rosebud,
It shall rejoice even with exultation and singing.
The majesty of Lebanon shall be given to it,
The beauty of Carmel and Sharon.
They shall see the majesty of Jehovah,
The beauty of our Elohim.

In waiting this deliverance, it is plain, from what follows, that the people of God will need consolation:—

3. Strengthen ye the slackened hands,
Support the tottering knees.
4. Say to the hurried minds, Be strong,
Fear not, behold your Elohim!

Vengeance will come, the retribution of Elohim,
He himself will come, and will save you.¹

In these dreadful times, therefore, the waiting people of God, wherever they are found ; or, as I rather conclude, especially that particular part of returning Israel that is to be conducted through the desert,—are warranted to expect the appearance of that God whom they adore, in the character of their deliverer. This is, doubtless, what more ancient oracles foretold : “ The Lord ” cometh “ with his holy myriads ; ” — “ I know that my Redeemer liveth, and that in the last day he shall rise upon the earth, and of my flesh shall I see Elohim,” &c. &c. *

5. Then shall the eyes of the blind be open,
And the ears of the deaf shall be unclosed :

6. Then shall the lame bound like a stag,
And the tongue of the dumb shall sing.

Surely, waters shall burst forth in the wilderness,
And streams in the desert :

7. And the glowing sand shall become a pool,
And the thirsty soil springs of water.

In the haunts of serpents shall be pasture,
Grass, with reeds and rushes :

8. And there shall be an highway there,

* Compare xxv. 9.

† “ Behold your God ! To avenge
he cometh !

God, who maketh retribution,
He will come and save you ! ”

HORSLEY.

added to the first member of the sentence, from the beginning of the following member : 16 MSS. (7 ancient) have it but once ; so, likewise, the Syriac.” — BR. LOWTH.

² “ The word חרך is by mistake

And it shall be called the way of the Holy 'One.'
The unclean shall not pass on it!

And HE¹ shall be among them walking on the way,
And the foolish shall not err.

9. No lion shall be there, nor beast of prey,
It shall not ascend it, or be found on it.

10. But the redeemed shall journey,
And the ransomed of Jehovah shall return:
And they shall come to Zion with singing,
And perpetual joy shall be upon their heads.
They shall obtain gladness and joy,
And sorrow, and sighing, shall flee away.

These beautiful figures, I am aware, have been very generally explained of the spiritual privileges of Gospel times; but, certainly, from a mistaken rule of interpretation. What the believer now possesses is, indeed, an "earnest," and "foretaste," of heavenly joys to come. But he is every where taught, that he is "saved in hope" that "is not seen," and for the object of which, he "waits;"—he still "groans, being burdened, waiting for the adoption, the redemption of the body. He is ever bid, with the whole church, to fix his expectation on the coming of Jesus Christ in his glory.

In the passage before us, we have a declaration, as plain as words can declare it, of a personal appearance of

¹ " ' But he shall be with them walking in the way,' i. e. God; see verse 4. Our old English versions translated the place to this purpose, our last translators were misled by the authority of the Jews, who have absurdly made a division of the verses in the midst of the

sentence, thereby destroying the construction and the sense."—BP. LOWTH.

" Their own Lord walking, &c. —BP. STOCK.

" The Holy One."—BP. HORSLEY.

the God of Israel. What, however, will strike us as remarkable is, that he is not here described as coming in the clouds of heaven; but as leading a company of his people through the desert—and by the desert, emphatically named, is always meant the desert of Arabia—and as bringing them safe to Zion, where they enjoy everlasting felicity. A miraculous conducting of certain of the tribes of Israel through the desert, has before been intimated to be one of the wonders of the second advent, especially in Psalm the sixty-eighth. This Psalm, indeed, if referred to, will show the exact connexion of the different scenes of this wonderful period: and prophecies yet to be considered, will again bring before us the miraculous passage of the desert.

CHAPTER II.

THE SECOND SERIES OF THE PROPHECIES OF ISAIAH,
FROM THE FORTIETH CHAPTER TO THE FORTY-
EIGHTH INCLUSIVE.

INTRODUCTION.

WE now enter upon a train of prophecies, most beautiful and most important, which all admit to relate, as to their ultimate objects, to Christ and his kingdom. Some, with Vitringa,¹ apply the language—which will indeed with difficulty bear any other application—immediately to these great objects; others, with Bishop Lowth, suppose an allusion throughout to the restoration from the Babylonian captivity; considering that restoration as a type, or mystical allegory, of future spiritual mercies.

These spiritual mercies have been too generally understood, both by those who consider them as immediately referred to, and by those who suppose them remotely alluded to under the guise of allegory, respecting the

¹ “*Binas deprehendi hypotheses, quas docti viri in prophetia exponenda sectantur. Altera eam directè refert ad regnum Messiae.*” —“*Altera ad statum Ecclesiae Judaicae, liberandae ex exilio Babylonico.*”—“*Priori sententiae plerique subscribunt interpretes Christiani; veteres certe omnes, Euseb.*

Hieron. Cyrill. Theod. Procop. et Lyranus quoque; ad quos eousque accedunt Judaei, ut ipsi quoque hanc prophetiam nostram, et plerasque sequentes ad tempora Messiae referunt, et plane asserant, sermonem hic verti ad Ecclesiam Judaicam afflictam ut se habet in praesenti exilio.”—VITRINGA.

present privileges and enjoyments of the faithful under the Gospel. Privileges and enjoyments great indeed, and, in the anticipation of Christian hope, all that prophecy has predicted ; but still in themselves by no means agreeing with the plain language of prophecy : or, if a type and allegory be admitted, most unmeet to fulfil such type, most unlike the symbol of such allegory. For these Gospel privileges, in their fullest possession, as we have had occasion to remark before, leave a people “ waiting for their Lord ” — a people “ groaning, being burdened.” But the prophecies on which we enter, discover a people vindicated in the full enjoyment of promised glory ; and their Redeemer manifested in power, and in the splendour of the divine majesty.

The events of the first advent often, indeed, come within the view of the prophetic vision, and something of an inceptive fulfilment may sometimes be admitted ; but the main view of the prophecy extends itself far beyond. A conquering, not a suffering Messiah, with a triumphant, not an afflicted and dispersed church, is the grand theme of the whole prophecy, from the fortieth chapter to the end of the book.

This part of Isaiah, however, may conveniently be divided into two series. The one from this chapter to the forty-eighth is distinguished, as we have observed before, by the circumstance of its interweaving with the main subject some notices and predictions of the more immediate catastrophe of the Babylonian captivity, and the restoration of a remnant of Judah ; not, I think, in the way of type and mystical allegory ; but more in the nature of an episode, — a side-way glance, as it were, from the main subject, — in the same manner as Assyria, and sometimes Babylon, has been the subject of prophecy in the

former part of the book. From the forty-eighth chapter, however, we have entirely lost sight of Babylon; and the interwoven subject is more especially the transactions of the first advent, and of Gospel times. This circumstance distinguishes the last series of the prophecies of Isaiah, from the one we are now to consider.

SECTION I.

Remarks on the Fortieth Chapter.

THE prophecy, on which we now enter, opens with a consolatory message to Jerusalem, a congratulation that the time of her hard service, which she had been compelled to endure on account of her sins, is now ended — that her Lord had inflicted upon her chastisements, which he deemed equivalent to her offences.

1. COMFORT ye, comfort ye, my people,
Shall your Elohim say.
2. Speak ye cheeringly¹ to Jerusalem,
And proclaim unto her,
That her warfare is accomplished,
That the punishment of her iniquity is fulfilled:²

¹ So Bishop Stock. Bishop Lowth has, “Speak animating words.” Literally, “Speak to the heart.”

² “Niph. præt. נָרָא acceptata, approbata est (pœna iniquitatis ejus), vel rectius soluta est (coll. conjug. transit Arab. اَرْضِي, et اَرْضِي, contentum redidit, dedit quod pla-

cerit; hinc apud Thalmudicos, נָרָא numeravit pecuniam. V. I. D. Michaelis in Suppl., p. 2262. Et in passivo solutus est.”—SIMON.

“Magistri Judæorum vocem נָרָא, hoc loco vertunt perficere, absolvere, et נָרָא accipiunt non pro peccato, sed pro נָרָא peccati pœna, ut sensus sit; absoluta perfectaque

That she hath received at the hand of Jehovah,
The retribution¹ for all her sin.

This, if the attending circumstances agreed, which they do not, might be supposed to relate to the termination of the seventy years captivity; but can by no means relate to the justifying of the ungodly, through the atonement in the blood of Christ. The Jerusalem here addressed had been the object of punishment, or chastisement, as a people for her sins: the punishment had not been remitted, but the time was arrived when the imposed penalty had been paid; which is the meaning of the phrase, "Her warfare," or "time of hard service, is accomplished." As, therefore, neither the events of the restoration from Babylon, nor of the first advent as they affected Jerusalem, correspond with the prophecy, we are compelled to fix our eyes on the already predicted era of her final restoration, and reconciliation to her covenanted God: and we shall find it to be the common description of prophecy, and of the Scriptures in general, that until that epocha, Jerusalem is in a state of affliction and desolation, both as to her "people," and her "land;" but that then, at length, the righteous discipline of God

est poena iniquitatis ejus; quod secutus Piscator vertit perfectam esse poenam ejus." Compare Lev. xxvi. 34; Job, xiv. 6.—VITRINGA.

¹ Perhaps more literally "retaliation." Bishop Lowth has rendered, "Blessings double to the punishment of all her sins;" but, I apprehend, without sufficient authority. The meaning of the passage, however, as he justly argues,

cannot be "Jerusalem's punishment has been double the desert of her sin."

כפלי, I conceive, has the force of the term "*duplicate*" in our language, expressing "one of a pair," one thing that corresponds to another. Thus the Arab. كفل, כפל, which signifies properly "*duplum*," signifies also "*par*," "*similis*."

has attained its object, "*the consumption decreed is accomplished.*" The cup of trembling is taken from the hand of Jerusalem, and given into the hand of her enemies.

3. A voice crieth :

In the wilderness prepare ye the way of Jēhovah ;
Level in the desert an highway for our Elohim.

4. Let every valley be raised,
And every hill and eminence be lowered :
And let the projections be levelled,
And the rough places be made smooth :

5. And the glory of Jehovah shall be revealed,
And all flesh shall see it together :
Surely the mouth of Jehovah hath spoken.

The idea of a voice proclaiming an order for the preparation of a road through the desert, "is taken," as Bishop Lowth observes, "from the practice of the Eastern monarchs, who, whenever they entered upon an expedition, or took a journey, especially through desert and unfrequented countries, sent harbingers before them to prepare all things for their passage, and pioneers to open the passes, to level the ways, and to remove all impediments." The meaning of the language before us, disrobed of its imagery, is, that Jerusalem is to prepare for the coming of her King. But why is a way to be prepared in the wilderness? Is this a mere ornamental circumstance of the metaphor? or does the Divine Presence approach in this direction to Zion, before its manifestation to all flesh? The last prophecy which we considered, and the parallel one of the sixty-eighth psalm, with other Scriptures, * fully prove that a miraculous conducting of Israel,

* Isaiah, xxxv.

or rather of some part of Israel, through the deserts of Arabia, like a second Exodus from Egypt, is predicted as part of the business of the second advent: and it appears again, Jerusalem's warfare is accomplished before they arrive.

We learn, moreover, that this passage of Jehovah through the desert, whomsoever it may immediately concern, issues in the manifestation of the divine glory to all the world: "And the glory of Jehovah shall be revealed, and all flesh shall see it together." Now this cannot relate to the partial, and comparatively inglorious restoration of the Babylonian captives; nor can it find a complete fulfilment in the events of the first advent. The Messiah did, indeed, then visit his people, but not invested with the visible glory of the divine Majesty; but, in circumstances of the greatest humiliation, as "behoved" him according to the intimations of prophecy, "before he entered into his glory." But knowing from former prophecies, that he is to appear in his glory;—not, as at the first advent, to his three chosen disciples, on the mount of transfiguration, but to "all flesh:"—and that he, or the people under his immediate conduct, will then proceed through the wilderness towards Zion, can we hesitate to refer the prophetic description before us to that event?

Hence we are led to a necessary conclusion, that though the ministry of John the Baptist, as it announced and prepared the way for the first advent, is spoken of in the New Testament "as a voice crying in the wilderness, Prepare ye the way of the Lord," &c.: and he is said to have come "in the spirit and power of Elias:" yet that John's ministry was not what was ultimately intended by the voice in this passage, or by Elijah in Malachi; but that these symbols must have a more remote and fuller

accomplishment hereafter. The analogy, indeed, between John's ministry and the office of "the Voice" here is clear. He prepared the way of the same Jehovah; but He came not then in his glorious pomp through the wilderness: therefore the voice must cry again. John, in no sense, "restored all things;" but Elijah, or whatever be intended by Elijah's coming, will. And he is to come, as we shall see hereafter, "before the great and terrible day of the Lord comes." But the gospel day was not the great and terrible day of the Lord, but the visitation of mercy. To return: a second proclamation is issued:—

6. A voice saith, Cry;

And I said, what shall I cry?

"All flesh is grass,

And all its richness¹ as the flower of the field.

7. The grass hath withered, the flower hath fallen,

Because the breath of Jehovah hath blown upon it.

Surely the people is grass,

8. The grass hath withered, the flower hath fallen,

But the word of our Elohim shall stand for ever."

This proclamation is ever true, and always applicable to the glory of man. It was especially applicable to the circumstances of the passing glory of the world, as contrasted with the glorious and incorruptible produce of the Gospel, considered as the seed of life. To this effect St. Peter quotes the passage before us. The world, with all its glories, is but the short-lived display of the vegetable beauties of the opening spring, soon faded, withered, and

¹ ~~ton~~ here evidently means the *turgid luxuriance*, or *rich exuberance*, of the vegetable world, and

what is analogous to this in the flourishing state of human nature.

dispersed by the wind; but the flourishing produce of the incorruptible word shall never fade, nor wither, nor be removed, but shall expand its rich display of beauties in everlasting ages, when the Sun of Righteousness shall arise. The prophecy has, however, a fuller sense: there is a further meaning of the voices proclaiming this general truth at this particular era. It denotes that the coming of the Lord, by its preceding and accompanying judgments, had demonstrated this truth. As we read before, “the lofty looks of man shall be humbled, and the haughtiness of man shall be bowed down, and Jehovah alone shall be exalted in that day: for the day of Jehovah is against every one that is proud and lofty,” * &c.

The next verse introduces a somewhat different figure: a party of women, according to the custom of the ancients, are assembled to celebrate some glad tidings, and to congratulate those whom the news concern.

9. Get thee up to the high mountain,
O ‘daughter’ that bringeth good tidings to Zion,
Lift up thy voice with strength,
‘Thou’ that bringeth good tidings for Jerusalem,
Lift it up, be not afraid,
Say unto the cities of Judah,
“Lo, your Elohim!”
10. Behold, the Lord Jehovah will come against the strong one,¹
And his arm shall have dominion over him.
Behold, his reward is with him,
And his retribution is before him.

Who the strong one is “whom the Lord will consume with the brightness of his coming,” can now be no longer

* Chap. ii.

¹ VITRINGA, BP. LOWTH.

doubted. The reward or retribution may either be understood of the reward he will give to his servants, or of the recompenses on the enemy; or it may signify his own retribution which himself receives for the travail of his soul: and former prophecies have shown us this last enemy, at this very time, engaged in the siege of Jerusalem: the daughter that bringeth good tidings to Zion, and to the cities of Judah, is the same as the prophetic chorus of women in the sixty-eighth Psalm.

God, the Lord, hath given the word;
The proclaimers 'are' a numerous host.

"Kings of armies flee — they flee!
And she that stayeth in the house divideth the spoil.

Though ye are lying among the pots,
Ye shall be like the wings of a dove, covered with silver,
And her pinions with verdant gold.

When the Almighty scattereth kings,
Then is she white as the snow in Salmon.

To proceed with the prophecy: —

11. As a shepherd shall he assemble his flock,
In his arms he shall gather up the lambs,
And in his bosom carry them, gently leading the ewes.

This picture of the utmost tenderness to the weak and feeble is, at all times, applicable to the character and conduct of the Saviour, whether we regard him as the good Shepherd in the day of his flesh, or as now acting by his Holy Spirit in the invisible guidance of his people, though personally absent from them. But as a prophecy, which it certainly is, it must have a specific reference to some scenes of mercy in the last days.

12. Who hath measured the waters in the palm of his hand,
Or hath meted out the heavens with a span?

Or hath taken the sum of the dust of the earth in a measure,
And hath suspended the hills in scales,
And the mountains in a balance?

13. Who hath directed the spirit of Jehovah,
Or as his counsellor hath informed him?

14. Whom hath he consulted that he should instruct him,
That he should teach him the way of judgment;
That he should teach him knowledge,
And instruct him in the way of understanding?

This is meant, no doubt, as a rebuke to those puny reasoners of these latter days, who presume, in their vain philosophy, to scan the measures of the Creator — “THE ONLY WISE GOD;” who take up an argument against God, and talk as though they would instruct him. St. Paul quotes this passage, * to show that the wisdom of man is not sufficient of itself to comprehend the things of the Spirit of God. He has quoted it on another occasion, † to show how wonderful, beyond all that we can conceive, will be the completion of the history of the redemption of man, as this redemption is completed in that restoration of Israel, which is to be to the world at large, “life from the dead.” “Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out,” &c.

The greatness of God is portrayed in the following verses; the nothingness of all created things; the insufficiency of human efforts to do Him service, should any “suppose that he can be worshipped by men’s hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.”

* 1 Cor. ii. 16.

† Rom. xi. 34.

15. Lo, the nations are a drop of the bucket,
And they are esteemed as the dust on the balance ;
As an atom he taketh up the distant coasts.

The distant coasts, or countries beyond the seas, colonized from the old countries, ever designate the European nations ; among whom arise, as we have learned from former oracles, the last adversaries to God and his people.

16. And Lebanon is not sufficient to burn,
Nor all its beasts sufficient for an offering.
17. All the nations are as nothing before him,
As an expiring breath, as an empty void, are they accounted.

Next follows, in the eighteenth and five following verses, an exposure of the folly and unreasonableness of idolatry. For whom the admonition in this connexion is intended, it is not difficult to see. Not for Israel, for the crime of that nation in the last days is not idolatry. But it is too well known, that the other branch of the visible church, the converted Gentiles, have long since defiled themselves with this abomination, and are at this hour "worshipping idols of gold and silver, and wood and stone, that neither hear nor see, nor walk, nor smell." It is for these corruptions of his holy religion, that the great leaders and counsellors of the civilized world are to be destroyed at the appearance of the Just One : and this is the foe that conducts the last siege of Jerusalem. The twenty-sixth verses to the end of the chapter are spoken in the view of encouraging the waiting people of God : they are directed to view the starry heavens, and mark the wonderful regularity of these celestial bodies, the exactness and certainty in which they perform their appointed evolutions. To the same wisdom and power are

the saints of God to look for their safety, and for the accomplishment of all the promises. In trying times, the church is too apt to lose sight of the almighty power of her Redeemer; and we learn from other prophecies, that this will be a particular temptation of the last days.

Jacob and Israel are particularly mentioned in the twenty-seventh verse; and besides that these titles figuratively belong to all believers, we have already learned that the natural descendants of the patriarchs will again become conspicuous in the dispensation of the last times. To this people, in an especial manner, but generally to all the people of God in every age who wait for Him, are the concluding verses of the chapter applicable:—

30. Even the young men shall faint and grow weary,
And the chosen youths shall stumble and fall;

31. But those who wait for Jehovah shall renew their strength,
They shall soar on the wing like eagles;

They shall run and not be weary,
They shall go on and shall not faint.

SECTION II.

On the Forty-first Chapter.

THE forty-first chapter is but a continuation of the same wonderful prophecy. “The distant coasts” are addressed, that is, as we have before observed, the nations of Europe, chiefly known to the ancient inhabitants of Asia by their coasts and harbours, which they visited by sea, and where they had first planted the colonies that

gave inhabitants to these countries.¹ These nations appear, from the subsequent language of the prophecy, to be addressed as idolaters, and are ironically invited to make a last effort, in proud opposition to God, for the defence of their false worship. God is working a wonderful deliverance for his people; but they are strangely ignorant of it: they can neither prophesy nor interpret prophecy; and these things the wicked are doomed never to understand; so that "the day of the Lord overtakes them as a thief in the night," and "the kings of the earth and all their armies" are surprised at last, engaged in a conflict against the Almighty himself: —

1. Y^e distant coasts, be new braced before me,²
 Let the nations recruit their vigour;
 Let them draw near, now let them speak,
 Let us enter into judgment together.³
2. Who hath raised up the JUST ONE from the East,
 Hath called him to his feet?⁴
 Hath given up nations before him,
 Hath subdued kings?

¹ These countries were also themselves to colonize, in future ages, countries still more remote, all of which would, no doubt, fall under the same denomination, — "islands" or "distant coasts," "coasts beyond the sea." There is no room for the infidel sneer: 'the author of the Scriptures could know nothing of the discovery of America.'

² Lowth, Houbigant, and Stock prefer the reading of the Septuagint

in this place, and the parallelism is a great argument that they are right.

³ "Let us join issue on the point in dispute."

⁴ The Chaldee and Vulgate seem to have read *p^rx*; but Jerome, though his translation has "justum," appears to have read *p^rx*, for in his comment he expresses it "justum" sive "justitiam:" however, I think all interpreters understand it for a person."

Hath rendered his sword as 'a column' of dust,
And as the driven stubble his bow?¹

3. He pursued them, he went on prosperously,
He touched not the road with his feet.

The reader will know that this has by some been interpreted of Abraham, and by others of Cyrus: but neither of these persons can, I conceive, answer to the description: the achievements of Abraham, and the personal character of Cyrus, are totally unlike the representation in the prophecy. Instructed therefore by the connexion, and having been already informed, that the Redeemer, before his more public manifestation to "all flesh," proceeds from the east along the desert of Arabia, leading on those who are to share in the triumphs of his kingdom, we naturally apply it to him. Jerome and Cyril among the ancients, have also applied the description immediately to the Saviour: Vitringa opposes, indeed, this interpretation, but with arguments drawn from the actual events of the first advent, which arguments, of course, apply not here, as the last great day is in our view. And this, though the apostate nations know it not, had been the continual theme of prophecy.

4. Who hath made, who hath done 'these things,'
Naming the times from the beginning?
I Jehovah, "who am" at the beginning,
And at the ending: I am HE!

The European nations — for after so many oracles we may surely speak out — the European nations know not

¹ Vitringa, Rosenmuller, and describe rapid, unimpeded progress.
Bp. Stock. It is a metaphor to

these things, but encourage themselves in opposition to the people and cause of God, and support their idolatrous superstitions to the last.

5. The distant coasts saw and were afraid,
The remote regions of the earth were alarmed,
They drew near and came together!
6. Each man assisteth his neighbour,
And said to his brother, "be strong:"
7. And the artificer encouraged the refiner,
He that smootheth with the hammer, him that striketh the
anvil.

He said of the joining, "it is good,"¹
And they fasten it with nails that it may not stir.

This metaphorical description of the promoters of idolatry is likely to be almost literally fulfilled in the approaching conflict, should the revived papacy again bear any considerable sway in Europe; though it is not unusual in the prophetic language, to employ the known corruptions of the times to symbolize future departures from the faith. Contrasted with idolatrous Europe, we find again, as we have repeatedly found contrasted before, Jacob and the seed of Abraham.

8. But thou, Israel, my servant,
Thou, Jacob, whom I have chosen,
O seed of Abraham, my beloved.
9. 'Thou whom I have led by the hand from the end of the
earth,
And whom I have called from its extremities;
Thou to whom I have said, thou art my servant,
I chose thee, and I have not rejected thee.

¹ Or, "It will do."

10. Fear not, for I am with thee,
Be not dismayed, for I am thy Elohim.
I will strengthen thee, and I will help thee,
And I will support thee with the right hand of my vengeance.¹

This description may agree well with the circumstances of that people, whom the God of Israel is described in the former prophecies as leading through the desert to the scene of his future victories ; but all this excludes the supposition that Cyrus or Abraham was the deliverer intended.

11. So all that snorted at thee shall be ashamed and confounded,
They that contend with thee shall come to nothing and perish,
12. Thou shalt seek them and shall not find them.
The men that enter the conflict with thee shall be as nothing,
And as nought the men that fight against thee.
13. For I, Jehovah, thy Elohim, do hold thee by thy right hand,
Saying, fear not, for I have brought thee help.
14. Fear not, thou worm Jacob, thou mortal Israel,
I have brought thee help, Jehovah hath said,
And thy Redeemer is the Holy One of Israel.
15. Lo, I have made thee a threshing wain,
A new corn-drag armed with pointed teeth ;
And thou shalt thresh the hills and reduce them to dust,
And thou shalt make the mountains as chaff.²
16. Thou shalt scatter them abroad, and the wind shall carry them away,
And the storm shall dissipate them ;
And thou shalt rejoice in Jehovah,
Thou shalt triumph in the Holy One of Israel.

¹ Bp. Stock.

² Compare Deut. xxxii. 30.

We shall remember, from the parallel passages in the former prophecies, which describe this victory of the poor, afflicted remnant of Israel over their tremendous foe, that this happy change in their circumstances is brought about by the coming of the Lord with his "holy myriads." So that the church triumphant from heaven is in some sort identified with the small remnant of Israel, before these great things come to pass.

But we learn again, in the following verses, that what leads to this manifestation is the previous conducting of a party of Israelites through the desert, under a miraculous dispensation of Providence that resembles the exodus from Egypt.

17. These 'are' afflicted and distressed,
They seek water and there is none,
And their tongue is parched with thirst.
I, Jehovah, will have pity upon them,
I, the Elohim of Jacob, will not forsake them.
18. I will open streams in the high places,
And fountains in the midst of the valleys.
I will turn the desert into pools of water,
And the dry ground into springs of water.
19. I will give in the desert the cedar,
The shittah, the myrtle, and the oil-tree.
I will set in the wilderness the fir-tree,
The pine and the box together:
20. So that they shall perceive and know,
And consider and understand at once,
That the hand of Jehovah hath done this,
That the Holy One of Israel hath wrought it.

We may say, at least, some miraculous change in the

face of that remarkable country, the Arabian desert, a change first made for the accommodation of returning Israel, seems to be here intended. And what forbids? But let us wait the accumulated evidence of future oracles. The following verses are addressed to the worshippers of the idols, or rather to their upholders. They are challenged to show the superior power which their deluded votaries ascribe to them in explaining the signs of the times, and in explaining to the world concerning those events that had already begun to come to pass, or must hereafter be accomplished.

21. "Bring near your cause," shall Jehovah say,
Produce your strong 'powers,' shall the King of Jacob say.¹
22. Approach and declare to us,
That which is now coming to pass,
The beginnings, what are they? declare to us,
That we may consider and know their endings.
Or inform us concerning things 'yet' to come,
23. Tell us what shall happen hereafter;
Then shall we know that ye are Elohim.
Ay, bestow good or inflict evil,
That we may at once expect and fear.
24. But lo, ye are less than nothing,
And your operation less than a bursting bubble,²
An abomination is he that chooseth you.³

Prophecy is certainly one of the most unquestionable evidences of a true revelation; and, it should seem, it is

¹ "Produce your mighty powers, "accidant, inquit *idola* vestra, quæ putatis esse fortissima;" Hieron. com. in loco. I prefer this to all other interpretations."—Bp. Lowth.

² See Simon on *ysa*. Bishop Stock renders "a breath."

³ Perhaps,
"He chooseth an abomination that chooseth you."

that particular evidence which is destined to shine forth, with peculiar brightness, to the church in the last days: and here the religion of the idolatrous adversary, with all its pretended miracles and lying wonders, will be discovered to be most weak and false. For "the day of the Lord," unforeseen, unexpected, comes upon them as a thief in the night; and, with respect to their leaders and armies, overtakes them in the very spot marked out by all the prophets. But as we shall read hereafter, it is a doom pronounced upon the wicked, that they shall not understand, while the just shall receive increased knowledge on these subjects as the time draws nigh.

The twenty-fifth verse, like the second, as explained above, relates to the Saviour's coming:—

25. I have raised him up from the north,¹ and he shall come,
From the rising of the sun shall he invoke my name.

The Hebrew word in this verse translated north means also "a place of concealment," the recess of a sanctuary. This is possibly its meaning in this place. The progress of the same person from the north and from the east is not, indeed, easy to be explained, unless it refers to the progress of two companies of his returning people, whom he is guiding by his presence: or perhaps the north-east² is intended by the phrase.

And he shall trample princes like mortar,
And as the potter treadeth the clay.³

¹ Or, "from the concealed place."

² Chaldee.

³ "I would render this whole verse thus:—

"I have raised up one from an

obscure corner, one that shall
come from the east,
He shall call upon my name,
and he shall come on.
Princes (shall be) as mortar,
And as a potter shall he trample
the clay."—HORSLEY.

The world's ignorance—culpable ignorance we may no doubt call it—of Christ's coming, is again remarked, agreeably with his own saying in the days of his flesh: "When the Son of Man cometh, shall he find faith on the earth?"

26. Who, at the beginning, declared this that we might know it,
And beforehand, that we should say, It is true?

No, there was none that declared it, there was none that told it;

No, there was none that had heard your words!

27. 'I' first 'declared' to Zion, "Lo, they are here,"
And I sent to Jerusalem a messenger of glad tidings:¹

28. And I looked, and there was no man,
Even at these, and none could advise,
When I consulted them, that they might give an answer.
Behold, they are all of them vanity, their works are nought,
Wind and emptiness are their coverings.²

"Lo, they are here," relates to "the Lord and his holy myriads;" and the address seems to imply that there were persons among the idolatrous enemy that should have known the time was come: and when we recollect that the enemy, though fallen into idolatrous superstitions, was at the same time in possession of the book of revelation, the matter seems to be explained.

SECTION III.

On the Forty-second Chapter.

WE proceed with the forty-second chapter. The same subject is still continued:

¹ See Bp. Lowth's note.

² Or, "their gilded idols."

1. **BEHOLD my servant whom I will uphold,
My chosen, in whom my soul hath delighted :
I have put my Spirit upon him,
And he shall pronounce judgment to the nations.**¹

2. **He shall not cry nor exclaim aloud,
Nor cause his voice to be heard without :**

3. **The bruised reed shall he not break,
Nor shall he quench the smoking flax.**

According to truth shall he deliver judgment,

4. **He shall not intimidate, neither shall he precipitate ;²
He shall establish for ever judgment in the earth,
And the distant coasts shall wait his laws.**

It is admitted on all hands, that the chosen servant of Jehovah, in this place, is none other than the Messiah. Those who argue for an intermediate type in the former chapter confess, that here "the veil of the allegory" is "thrown aside." St. Matthew, indeed, is our guide to interpret this of our Lord Jesus Christ. He remarks that the meek and unostentatious character of our Lord, as manifested while on earth, illustrates and fulfils this prophecy of Isaiah.* Not that the prophecy received its full accomplishment at the first advent: the prediction contrasts Christ, in his character of Judge and Ruler, with those proud and ostentatious leaders of the world, that had hitherto attracted the attention of mankind, and had been called "bountiful" and "munificent," though they had corrupted the truth and destroyed the

¹ "A rule of right to the nations shall he publish."—Stock. jecto metu (ut id. Arab. ك in 4 conjug.)—Simon. Bishop Stock

² נָחַס, pusillanimum fecit, i. e. renders the line: "He shall not terruit, prohibuit sive avertit in-slacken, he shall not founder."

♦ Matt. xii. 17, &c.

earth. Enough was seen at the first advent to point out our blessed Lord as the humble and lowly object of the Father's choice: and the term "judgment," as Bishop Lowth remarks, is a word of very large import, so that the institutions of the Gospel may be included in the view of the Spirit. This is, indeed, "the leaven hid in the lump till the whole shall be leavened." Strictly speaking, however, Christ came not then to judge, but to save: The Father had not then made him "Judge or Divider;" but in this character we know he is one day "to sit upon the throne of his kingdom."

The next three verses are addressed by the Almighty to Messiah, in his character of "the Son of Man"—one raised up from among his brethren, according to the style of many of the psalms.

5. Thus hath the "true" God,¹ Jehovah, spoken,
That created the heavens, and stretched them out,
That spread out the earth and the produce thereof.
That hath given breath to the people upon it,
And spirit to them that walk thereon.
6. I, Jehovah, have called thee in righteousness,
And I have strengthened thy hand, and I have helped thee;
And I have given thee for a covenant of the people,²
7. For a light of the nations, to open the blind eyes;
To bring forth the captive from the prison,
And them that sit in darkness from the dungeon.

Weak as the Saviour might appear in his human nature, "made like to his brethren in all things, sin

¹ BP. STOCK.

seems to give a clearer and better sense."—BP. LOWTH.

² "For two MSS. read מלך,

'The covenant of the age to come,'
or 'the everlasting age,' which

"A purification," or "a purifier."—HORSLEY.

only excepted," the everlasting power of the Godhead is pledged for his support; "I have given thee for a covenant of the people;" or, perhaps, "for an everlasting covenant." That is, this holy Man was made the sacrificial medium through which the just and holy God became reconciled to his people for ever, and through which he pledged to them everlasting benefits. Thus he became "the Shepherd of the sheep, through the blood of the everlasting covenant." He bought his sheep from the hand of justice, by the penal afflictions and the sentence of death, which he endured. The Gospel is the "New Testament," or "covenant in his blood;" for where a Testament is, there must of necessity be the death of the Testator—of that propitiatory victim that ratifies the covenant. So that the whole mystery of redemption in the blood of Jesus, and the consequent assured peace and liberty of his purchased people, are all implied in the word covenant. In the subsequent portion of the visions of Isaiah, these mercies are foretold more at large.

The immediate effects of this giving the Messiah to be "a covenant for the people," strange to say, would be chiefly seen among the Gentile nations; "a light to lighten the Gentiles," in a certain measure he was to become, before he became "the glory of his people Israel." This prominent fact, in the prediction before us, began to have its fulfilment when St. Paul received his commission to go to the Gentiles, "to open their blind eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and an inheritance among them that are sanctified by faith that is in Christ." We see in this connexion a particular meaning in the foreboding of the next verse:—

8. I am Jehovah, this is my name,
And my glory will I not give to another,
Nor my praise to images.

For it has turned out, that the children of these enlightened Gentiles, still retaining the form and institution of the Gospel, have lapsed into idolatry; and at this hour are giving the worship, due to God alone, to other mediators, and to images, and to pictures. The ninth verse appeals most forcibly to us, who have lived to see these things; and, by God's mercy, have been recovered from the general apostacy to hear his word:—

9. The former 'predictions,' lo! they came to pass!
And new things do I declare,
Before they spring forth, I will cause you to know them.

Former predictions are now clearly seen to have been fulfilled. We may call the present times the era of the understanding of the prophecies: and new things may daily be expected to be disclosed to the faithful people of God, "out of the Scriptures of truth:" and, surely, it is wonderful to read what follows! The people, whoever they may be, to whom these things pertain, are directed to welcome some great approaching events with songs of praise: and among "the distant coasts," a people are distinguished as "descending on the sea in ships:" and as we have already seen in part, the parallel prophecies do uniformly point out some great maritime nation in the isles of the Gentiles, as ordained to be an instrument of some extraordinary providence of God in the last days. May the interpretation be to my country!

10. Sing ye to Jehovah a new song,
His praise from the end of the earth:

They that embark on the sea, and cover it,¹
The distant coasts, and their inhabitants.

And not only are these distant coasts, and this maritime people, to prepare these congratulatory shouts ; but the Deserts of Arabia are expressly pointed out as interested in the expected event : —

11. Let the Desert cry aloud, and the cities thereof,
The villages which Kedar inhabiteth.

Let the inhabitants of the rock shout for joy,
Let them shout aloud from the summit of the hills ;²

12. Let them ascribe glory to Jehovah,
And publish his praises to the distant coasts.

Why Arabia is to unite in this new theme of praise with the distant coasts, or rather is to be the first announcer to them of the happy tidings, the parts of the prophecy already examined have explained. Through the Desert, the divine Shechinah, before its more public manifestation, conducts a people towards Zion, “as he did some time from the depth of the sea.” *

It is plain from what follows, that the event anticipated in the congratulatory songs of Arabia, and of the distant coasts, is the coming of the Messiah : not as that “meek and lowly” teacher, who “came unto his own, and his own received him not ;” but as the avenger of

¹ So Bishop Stock. Literally, “and its fulness.”

² “The wilderness,” Arabia Deserta ; the rocks, Arabia Petræa ; the mountains, Paran, Horeb,

Sinai, in the same country ; to which also belonged Kedar, a clan of Arabians, dwelling for the most part in tents.” See Bishop Lowth’s note.

* Chap. xxxv., xl., xli. 17 ; and Psalm lxxviii.

his people's wrongs, charged to execute the judgment of the Almighty, as "the lion of the tribe of Judah:"—

13. Jehovah shall come forth as a champion,
And like a warrior shall he rouse 'his' ardour.
He shall call out, and raise the shout!
And upon his enemies he shall exert his strength.

14. Must I for ever be silent?
Must I hold my peace, and contain myself?
Must I cry out like a travailing woman?
Must I stand appalled¹ while I pant with desire?

15. I will make desolate the hills and the mountains,
And I will dry up all their herbage;
And I will turn the rivers into arid tracts,²
And I will dry up the lakes!

By these metaphors, no doubt, the change which the manifested wrath of Almighty God will make in the countries that are the seat of the enemy, is intended. It agrees with what was before predicted of the mystic Edom.*

Again, we view HIM as the leader of his people, by that miraculous route that restores their happiest remnant:—

16. And I will lead the blind by a way they know not,
By paths they know not will I conduct them.

¹ "עַוְוָה, vulgo *desolabo*, sed incerta est verbi significatio activa; malim ergo exponere *obstruere*; sequitur etiam pariter, i. e.

miror."—Syr. *Lex. Heb.*

² With Houbigant and Lowth, reading עַוְוָה for עַוְוָה.

I will turn darkness into light before them,
 And the rugged places into a smooth plain.
 These things will I do for them,
 And I will not forsake them.

This language seems to impress us with the idea, that the people who are the object of this guidance are themselves ignorant of the issue; and what follows below corroborates the conjecture. But, first, the confusion of the idolatrous foe, with whom we are well acquainted from former prophecies, is described:—

17. They were turned backward, they were utterly confounded,
 Who trusted in the graven image:
 Who said to the molten image,
 “Ye are our Elohim.”

What follows is, I conceive, addressed to the people in the Desert —“led by a way they knew not:”—

18. O ye deaf, hear ye,
 Look, ye blind, that ye may see;
 19. Who is so blind as my servant,
 Or so deaf as he to whom I send my messengers?¹
 Who is blind as he that is fully instructed,²
 And deaf as the servant of Jehovah?

¹ “Ut ad quem nuncios meos misi.”—VULG. CHALDEE, and Bp. LOWTH. Stock and Vitranga are with our authorised translation.

² מְלִמָּה is rendered by Bishop Lowth, “fully instructed.” Simon illustrates its meaning, “Consummatus, perfectus, vel portius, qui se totum Deo tradit, unitarius,”

Arab. مسلم, מְלִמָּה—מְלִמָּה, integrum se alicui tradidit, v. e. Deo.” I have preferred, on the whole, Bp. Lowth’s rendering; or we may render, “He that is wholly devoted, to me;” or, perhaps, “He who is the subject of the fulfilment of promises and prophecies,”

20. Thou hast seen indeed,¹ but thou wouldst not observe;
Though thine ears were opened, thou wouldst not hear.

21. Jehovah was gracious unto him for his righteousness sake,
He hath magnified the law, and made it glorious.²

There is certainly something doubtful in the construction of these lines, and some obscurity in their application. Upon the whole, I conceive them, as has been observed, to relate to the Israelites; “the blind led by the way they know not,” of a former verse. These, notwithstanding the wonderful dispensation of which they are the objects, are still blind and ignorant. But Jehovah, for his truth and righteousness sake — his pledged truth, and his covenant in the righteous Saviour, accepts them; and the divine revelation, of which they were once the keepers, and of which they are still so much the subject, will be wonderfully magnified and honoured in God’s last dealings with this people.

But, as it appears from the verses that follow, this people as a nation are doomed to the very last to suffer chastisement for their sins,³ in the same manner as they have hitherto done for many centuries: and we who hear these words, are bid to mark these judgments with particular attention, in our prospects and forebodings of what is to come to pass hereafter; —

¹ מַרְאֵה רָאָה, see Bishop Lowth’s note.

² The last mentioned author renders these lines, “Yet Jehovah was gracious to him for his truth’s sake. He has exalted his own praise, and made it glorious.” I

conceive “law,” or “instruction,” here, is put for revelation in general. Bishop Horsley conceives the whole to be a description of the Messiah’s patient endurance of “reproach and injury in the days of his flesh.”

³ Psalm l. 7.

22. But this is a people spoiled and plundered,
They are all of them snared in the toils,
And are concealed in the houses of the prisons.
They are for a prey, and none delivereth;
For a spoil, and none saith, Restore.
23. Who among you heareth this,
Let him attend, and understand for the future.
24. Who hath given up Jacob for a spoil,
And Israel to the plunderers?
Is it not Jehovah,
He against whom they have sinned?
For they were not content to walk in his ways,
And they hearkened not unto his law.
25. Therefore hath he poured upon them the heat of his wrath,
And the violence of war:
And it has kindled a flame around him, and he observeth
not;
And it hath set him on fire, but he regardeth not.

All this, I conceive, will much illustrate the prophecy
in the sixty-eighth psalm.

SECTION IV.

On the Forty-third Chapter.

At length the time of their deliverance arrives: the constant providence that attends them in all seasons of their adversity, and their complete triumph at last, is descanted on at some length in the following chapters: and the subject of our more immediate inquiry, the second advent, as we have been before admonished, is

in its approach, and in the signs of its coming, most intimately connected with the closing scenes of Israel's eventful history, and of the history of the Holy Land, the promised lot of their inheritance.

The leading subject of the whole series of prophecy from the fortieth chapter, I would again remark, is the coming of the Redeemer, and the final deliverance of his people. This is not only the ultimate, but also the principal and immediate theme of these prophecies. The deliverance from the Babylonian captivity by Cyrus, as we shall see, soon comes in the view of the prophetic vision; and is pointed out as a matter of immediate interest to the remnant of Israel, so lately rescued from the Assyrian invasion. This event also, as bearing some faint resemblance to that greater deliverance, and to that greater deliverer to be hereafter, may be considered as a type of the same. I cannot, however, consider the general prophecy as an allegory and type in Bishop Lowth's sense of these terms. For, in that case, our business would first be to find out the literal and immediate meaning and application of these prophecies to Cyrus, and to that Israel which he sent forth from Babylon. The language of the prophet might, in this case, be only strictly proper of these events, and the application of it to the coming of the Messiah, and to the gathering of the people to him, might be merely figurative, and by very remote allusion. But, I believe, this is far from being the true nature of these prophecies. The Redeemer, at the epocha of his second coming, and the final restoration of his people, I am more and more convinced, are the objects which, though more distant, the vision is intended immediately to show to us; and it shows them in their true colours, and not under the

disguise of allegory or parable. But as the light from the opening clouds, when it sweeps along to reveal the distant landscape to our plainer view, is wont to illumine, as it passes them, some prominent objects in its course; and we see these objects in a new line of connexion with others far severed from them: so the prophetic vision, as it passes on in its course down the intervening ages, to show to us the glorious consummation of redemption, touches, as it were, with a mere glance, some of the more important changes and revolutions in the state of the visible church—changes and revolutions which must be passed, and must exercise her faith, before she reaches the happy Canaan of Messiah's kingdom.

The forty-third chapter begins:—

1. AND now thus hath Jehovah spoken,
Thy Creator, O Jacob; thy Founder, O Israel;
Fear not, for I have redeemed thee;
I have called thee by thy name, thou art mine.
2. When thou passest through the waters, I am with thee;
And through the rivers, they shall not overwhelm thee:
When thou walkest in the fire, thou shalt not be burned;
Neither shall the flame catch thee.
3. For I, Jehovah, am thy Elohim;
The Holy One of Israel, thy Saviour.
I have given Egypt for thy ransom,
Cush and Saba in thy stead;
4. Because thou wast precious in my sight,
Thou hast been honoured, and I have loved thee:
And I will give men in thy stead,
And nations in the place of thee.

The people of God are here addressed in the character of a new creation. For this must be the idea we are to

attach to creation in this and similar passages ; since in no other sense is there any force or moment in Jehovah's calling himself, as he so often does, the " Creator," " Former," " Framer," " Institutor," or " Founder" of Israel. We remark, too, that the character of *Redeemer** is assumed, for the encouragement of the protected relative. This chapter opens with a general exhortation to the church, that God will be with her in all dangers and difficulties. This imports, as it respects the spiritual seed, that not a grain of it shall be lost : as it respects the children after the flesh — Israel as a nation, that it shall never, in all the fiery trials and overwhelming desolations it shall experience, be destroyed ; but, with the highest destinies, be preserved until the last days.

The declaration in the third verse, " I have given Egypt," &c. may be differently understood. Egypt, and the nations in its neighbourhood, were in some sort sacrificed for the sake of Israel on several occasions. At the Exodus ; when Sennacherib was diverted from executing his threats against Jerusalem, by marching to attack the Æthiopians, or Cushites, under Tirhakah, at that time masters of Egypt : and as some† have supposed, on another occasion previous to that, in the time of Shalmaneser. But there is a similar event in the womb of time, not yet recorded on the page of history, several times foretold in the Scripture prophecies ; the consequences of which will be more important than any catastrophe which has happened to these nations in the wars of Israel. This event is, doubtless, comprehended in the view of the Spirit.‡

* *Ex.*

† *Vitringa.*

‡ See chap. xix. 17, &c. ; and Psalm lxxviii.

The following verses most clearly refer to the general restoration in the last days; for certainly nothing corresponding took place at the termination of the Babylonian captivity. Israel, in general, still remained in a state of dispersion: and the small remnant that did return, returned but in one direction. How different the language that we now read! —

5. ——— Fear not, for I am with thee.

From the east will I bring thy seed,
And from the west will I gather thee.

6. I will say to the north, Give up;
And to the south, Withhold not.

Bring my sons from far,
And my daughters from the end of the earth.

7. Every one that is called by my name,
And whom for my glory I have created,
Whom I have formed, and whom I have prepared.

This cannot but remind us of the language of St. Paul: "The vessels of mercy, whom he hath afore prepared unto glory;" and, doubtless, we may add, as to the consummation of these mercies: "Even us, whom he hath called, not of the Jews only, but also of the Gentiles." With respect to the natural descendants of Abraham, we have already been taught, that when the "consumption decreed" shall be "finished," what is left will be a holy seed. Such will be the end of the troubles of the last days to them. The remnant among the Gentiles, how they escape, we must learn from other Scriptures.

The next verse will remind us of the character already given to that Israel whom the immediate hand of God restores: —

8. Bring forth the people 'that are' blind, though they have eyes;
And 'that are' deaf, though they have ears.

This language, as we have remarked above, seems to indicate, that it is at a very late period the veil will be generally removed from Israel — not till after, or towards the end of their grand final restoration. The gathering of all nations, as follows in the next verse, whatever be the nature of its fulfilment, is an event ever connected in prophecy with the final restitution of Israel: —

9. Let all the nations be gathered together,
And let all the peoples be assembled.

The language of the remainder of the ninth verse, and of the four following, seems generally to amount to this: that the sure word of prophecy, which "makes known beforehand the power and coming of the great Redeemer," is intended to form one of the greatest demonstrations to mankind of the being and attributes of Jehovah; and more especially towards that era when these things shall begin to come to pass. It has also been already stated, that an ignorance concerning these prophecies and their fulfilment, will be a notorious proof of the falsehood of the religion of Israel's last opponent, the "nations assembled," probably, of the last verse: —

Who among them can declare this,
And can make us to understand the former 'predictions?'¹

Let them produce their witnesses, that they may be justified;
Or let them hear and say, It is true.

10. Ye are my witnesses, hath Jehovah said,
And my servant whom I have chosen.

¹ Or, "the first events that come to pass."

Of the prophecies, as of the other oracles of God, Israel was the keeper and the depositary. The Jewish church is the great witness to mankind: and among the Jewish prophets, our Lord himself must be reckoned. The title of the last and most luminous prophecy is, "The revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass."

That ye might know and believe me,
And understand that I am He.

Before me no God was formed,
And after me can be none.

11. I, even I, am Jehovah,
And there is no Saviour besides me.

12. I declared, and I saved, and I made known,
And among you was no strange 'God':

And ye 'shall be' my witnesses, saith Jehovah, that I am
God;

13. Ay, even from this day, that I am He:

And that there is none that can deliver out of my hand;
I will work, and who will counteract it?

Even from that day the church of Israel, to whom were committed the oracles of God, the true word of prophecy, should begin to be witnesses that Jehovah alone was God. Their deliverance out of Babylon, which is again foretold, would be a proof of this, and would prepare the way for greater things hereafter:—

14. Thus hath Jehovah said,
Your Redeemer, the Holy One of Israel:
For your sakes I have sent to Babylon;

And I have cast down all their barriers,
Even of the Chaldeans, who boasted in their ships.

I, Jehovah, your Holy One,
The Founder of Israel, your King.

This is one of those rapid glances we mentioned above, where the prophetic vision shows an intermediate object in connexion with the future redemption, which it is its main purpose to reveal. We have here no parable, nor allegory; but a plain prediction of an event of high interest to the remnant of Judah, which was shortly to come to pass. The mode of Babylon's being taken by Cyrus is plainly pointed out; the barriers, the strong gates of brass to which they trusted, were by an overruling Providence, rendered of no use. The river, the great source of their wealth and confidence, proved the means of their ruin.

This is all that belongs to Babylon.—The vision passes swiftly to the greater mercies of the second Exodus. The remnant was to return from Babylon. This is implied in what has been said, and is afterwards expressly mentioned. But this return does not here even serve for a type. In truth, its circumstances had little in them to serve for a type, or to afford resemblances of that grand restoration of the last days. Accordingly, we see, in the verses that follow, the Holy Spirit draws his figures and allusions from the Exodus out of Egypt; but tells us, at the same time, that the deliverance predicted shall be far greater than that ancient theme of their praise. This forbids us for a moment to suppose, that the return of the remnant of Judah could be at all in view.

16. Thus hath Jehovah said,

- Who made a way in the sea,
And a path in the mighty waters ;
17. Who led forth the chariot and the horse,
The army and the force together :
They lay down, they rose no more ;
They were extinguished, they were quenched as tow.
18. Ye shall not celebrate ' these ' former events,
On deeds of old ye shall no longer dwell.
19. Behold, I produce a new thing ;
Now shall it spring up. Will ye not observe it ?
Ay, I will make in the wilderness a way,
Streams of water in the great desert.
20. The wild beast of the field shall glorify me,
The serpents, and the daughters of the doleful song.
For I have given waters in the wilderness,
And streams in the great desert,
To give drink to my people, my chosen.
21. This people have I formed for myself,
They shall recount my praise.

This new exordium leads us back to the miraculous passage of the Red Sea. It bids us remark what the God of Israel then did for his people—the opening a way in the sea for his ransomed to pass through—the destruction of the Egyptian armies. These were wonderful events ; they had ever been the standing theme, from age to age, of the grateful songs of Zion. But the church is now told to expect mercies so new and so great, that these former wonders will be comparatively eclipsed and forgotten. What this new wonder is to be is next mentioned. It is that miraculous passage through the desert, so often mentioned in connexion with Israel's final restoration. This is to exceed all the wonders of the first

Exodus. The passage of Israel through the desert was at that time, indeed, attended with the miraculous supply of food and of water; and for a moment this may make us hesitate, whether this be not all that is meant. These miracles, however, did not so far exceed what Jehovah had done at the Red Sea, as, in a figurative sense, to obliterate their memory: and, therefore, something far greater, and more important, is to be looked for to take place hereafter in this great desert. This, indeed, is the burden of prophecies we have seen before:* and the notion of forgetting the wonders of the first Exodus in the greater wonders of the final restoration, we shall meet with in subsequent prophets.

The twenty-second, and two following verses, seem fairly to imply, that the people for whom these wonders are wrought, were previously in a state of irreligion and forgetfulness of God, were living without the services of God, and the ordinances of public worship:—

22. But thou hast not invoked me, O Jacob;
Neither hast thou laboured for me, O Israel.¹
23. Thou broughtest me not the lamb of thy offering,
And thou honourest me not with thy sacrifices.
I burdened thee not for oblations,
Nor did I make thee to labour for incense.
24. Thou boughtest me no sweet reed with money,
I was not filled with the fat of thy sacrifices.
But truly thou hast burdened me with thy sins,
And hast wearied me with thine iniquities.

This might certainly apply to Israel at several periods

Psalm lxxviii.; Isaiah, xxxv. 1; xl. 1; xli. 17; xlii. 11.

¹ Vulgate and Septuagint.

of their history, but never so emphatically, as future prophets, especially Hosea, will teach us, as at the eve of their final restoration.

At length that dispensation of mercy and grace, of which Israel is to be made partaker in the last days, is announced:—

25. I, I am He

That blot out thy transgressions for mine own sake,
And will remember thy sins no more.

Israel is in the next verse invited to approach the throne, to consider the true situation of his affairs, and the causes of that calamity that had come upon the nation:—

26. Remind me, let us enter into judgment together,¹
Set forth thy cause in order to thy justification.

27. Thy chief father sinned,
Thy teachers² revolted from me:

28. And I profaned the princes of the sanctuary,
And I gave up Jacob as separated for destruction,
And Israel as branches cut off.³

Such had been the public sin that had caused their national degradation. In the ordinary circumstances of the Jewish commonwealth, we might have been at a loss to know which had been meant by the term “chief father,” the king or the high priest, but as the event has shown, for some time previously to their final dis-

¹ Remind me of thy plea, let us join issue together.

² More correctly, thy “interpreters.”

³ *צר* signifies to separate, to devote, *נץ*, to cut off, to amputate, as boughs of a tree.

persion, the Jews possessed but one native prince, and the high priest was in some respects the head of their civil as well as of their ecclesiastical constitution. He, then, was the "chief father," and the Scribes and Pharisees, "who sat in Moses's seat," were "the teachers" or "interpreters" mentioned in the passage before us. These were the "princes of the sanctuary" that were profaned; and they were profaned when Jerusalem and the temple were given into the hands of the Romans: and the "natural branches" were "broken off" from their "olive tree."

SECTION V.

Remarks on Parts of the Forty-fourth and Forty-fifth Chapters.

THE greater part of the forty-fourth chapter I may be permitted to omit in the pursuit of my present object, after briefly noticing its contents, in order to show the connexion of what follows. In the first and following verses of this chapter, Jacob is addressed with some words of comfort. Low as the family of Abraham would be reduced, there would yet be "a remnant according to the election of grace." — God had not cast away his people, whom he foreknew, and at this very period of Israel's rejection, when the church had been a dry wilderness indeed, an outpouring of the Spirit was to be expected; which came to pass on the day of Pentecost, and generated a faithful seed of true Israelites, peculiarly blessed and adorned with spiritual prosperity. To these Christian Jews, were added a body of Gentile converts in every part of the civilized world; the circumstances of whose accession to

the church exactly answered to the language of the fifth verse. They were not Israelites by birth; but, invited by the Gospel call, they voluntarily surrendered themselves to the "God of Israel," and enrolled themselves among his people, and the title of "Israel of God" was conceded to them. They were acknowledged as "Abraham's seed, and heirs according to the promise." As St. Paul represents this transaction:—"Some of the branches were broken off," and the Gentile church, being "a wild olive tree," "was grafted in among them," "and with them hath partaken of the root and fatness of the olive tree."

It is foreseen, however, that this people, the adoptive Israel, like the natural Israel of old, will lapse into idolatry, and form them new gods. The faithful remnant, however, are told not to be discouraged when they behold this state of things:—

8. Tremble ye not, neither faint ye,

Have I not from the beginning declared it to you,
Have I not declared it? ye are my witnesses.

We perceive therefore for whom, in this connexion, the exposure of the extreme folly of idolatry, in the worshipping of images, contained in the ten following verses, is intended. It is for the apostate churches of Christendom: and the twentieth verse will strongly remind us of the apostle's exhibition of the same judicial hardness of heart. "For this cause God will send them a strong delusion, that they may believe a lie," &c. *

Again; in the twenty-first verse, Israel is addressed:—

21. Remember these things, O Jacob,
And Israel, for thou art my servant:

* 2 Thess. ii. 11.

I formed thee, thou art my servant,
O Israel, thou shalt not be forgotten of me.

22. I have dispelled as a cloud thy transgressions,
And as a gathering mist thy sins :
Return unto me, for I have redeemed thee.

23. Sing, O ye heavens, for Jehovah hath done it,
Shout, ye lower parts of the earth !
Burst forth into song, ye mountains,
O forest, and every tree therein.

24. For Jehovah hath redeemed Jacob,
And he hath vindicated his honour on Israel.

This seems to intimate that the apparently desperate cause of the church of God, at this era, will be only relieved by the recovery of the natural Israel; which appears indeed to be consonant with the general voice of prophecy. Heaven and earth, the whole creation in general, are called upon to offer songs of congratulation for this event; the redemption of Israel:—the event foretold more expressly in a subsequent chapter, “when the Redeemer comes to Zion, to turn away ungodliness from Jacob.”

Here, then, we arrive at the consummation of all the theme of prophecy. A break must carefully be remarked in this place, indicated in the usual style by the expression, “Thus saith the Lord.”

What follows, from the twenty-fourth to the seventh verse of the following chapter, is to be regarded in the nature of an episode, introduced to show the impending fate of Babylon, which at that time stood immediately in the way, as it were, of Messiah’s kingdom—was an obstacle first in order to be removed out of the way,

though others would afterwards arise, and would meet with a similar fate.

The opening of this oracle concerning Babylon acquaints us, that it is the same Almighty Redeemer who is to appear in the final controversy of Zion, whose right hand is now stretched out to save by the instrumentality of another. Jehovah is about to falsify all the predictions of the famous magicians of Chaldea, and to fulfil the predictions of his own servants, the Jewish prophets.* Jerusalem and the cities of Judah,—not the cities of Israel in general, but the cities of Judah alone, are to be rebuilt. This plainly distinguishes the partial return from Babylon from the mightier theme of the general prophecy.

The manner in which that city shall be taken is next foretold: the name of the prince is mentioned who, a hundred and seventy years after the date of this prophecy, should accomplish God's pleasure on Babylon: Cyrus was to be the instrument; and he was to lay dry the deep waters of the Euphrates. It was the providence of God, we learn from the first verse of the forty-fifth chapter, that had given Cyrus the victory over the many kings and nations which had been subdued by his arms, previously to his attack on Babylon: and it was the same Providence that suggested and aided his extraordinary attack upon that city; the fulfilment of which prediction has been well pointed out by commentators on the place.

After this episode on the impending fate of Babylon, the great theme of prophecy is again resumed. A Savi-

* Ver. 26.

our's coming, and the glorious salvation with which he would visit his people, is anticipated under the idea of the heavens distilling a copious dew of righteousness, which the earth opens her parched bosom to receive, and brings forth the fruits of salvation and just judgment:—

8. Drop down, ye heavens, from above,
And let the skies distil righteousness:

Let the earth open and bring forth salvation,
And let righteousness spring up together.
I, Jehovah, have created this.

This clearly describes, on the one hand, the destitute state of mankind; on the other hand, that all his spiritual wants must be supplied from above. Bishop Lowth compares with this passage the latter part of the eighty-fifth psalm, and very justly remarks on the two passages, that “justice” and “salvation,” “mercy” and “truth,” righteousness, and peace, and glory, dwelling in the land, cannot, with any sort of propriety in one or the other, be interpreted as the consequence of that event — “the restoration from Babylon:” “they must mean the blessings of the great redemption by Messiah.”

This is corroborated by what follows:—

9. Ah! he that contendeth with his Maker,
The potsherd with the moulder of the clay!

Shall the clay say to its framer, “What makest thou?”
Shall thy workmanship say, “He hath no hands?”

10. Ah, he that saith to his father, “What hast thou begotten?”
And to a mother, “What hast thou brought forth?”

11. Thus hath Jehovah said, the Holy One of Israel,
 The Framers of the things that are coming to pass.¹
 Have ye questioned me concerning my children?
 Or would ye give directions to me concerning the work of
 my hands?
12. I have made the earth,
 And I created man upon it.
 With my hands I stretched out the heavens,
 And all their hosts have I ordained.

This proud opposition of human reason against the plan of salvation by "supernal grace," and divine regenerating influences, is referred to by St. Paul, in his epistle to the Romans, and applied by him to those opponents of the Gospel who found fault with the doctrines of God's grace, as though these doctrines argued unrighteousness in God, and as though blame attached to him in his moral government of the world, on account of the entrance of sin and death into his creation, with the partial interposition of sovereign mercy. This was in fact, as the apostle says, for the thing formed to say to him that made it, Why hast thou made me thus? Such is all human reasoning against the revealed doctrines of the Christian faith. They may appear to us as "hard sayings;" but "God is wiser than man," and we must learn

¹ Following the Septuagint version. See Lowth.

Or thus;—

11. Thus hath Jehovah said,
 The Holy One of Israel, and his
 Maker,*

Of things to come to pass do
 ye question me concerning
 my sons,
 And concerning the works of
 my hands would you give
 me directions,

* Or, "Founder."

“not to lean upon our own understanding,” but to say with St. Paul, “Let God be true, and every man a liar.” The doctrines of grace and election must all be resolved into this. He that thus deals with lost man is the Creator of all things: what he does must be right; but he is not to be interrogated concerning the children of his love, why this, and not that, is chosen.

In this connexion, we shall surely hesitate to interpret the next verse, not of Cyrus, but of Christ, who, agreeably with other prophecies already delivered, was to lay the foundation of Zion, in circumstances of far greater glory than that city possessed which Cyrus permitted the Jews to build. He, too, will restore, by his redemption, not a small part of one tribe only, but all the captives of the Lord.

13. I have raised him up in righteousness,
And I will prosper all his ways.

He shall build my city, and let go my captives,
Not for price, and not for reward;
Jehovah Sabaoth hath spoken.¹

The submission of the nations of Africa, and of the southern Arabia, is again mentioned; and we have already gathered from chapter the forty-third,* and the sixty-eighth psalm, that these nations will be precipitated by the prevailing power of the last enemy, against the objects of Messiah's protection at the time of his appearing;—

¹ “In whatever sense some naturally applicable to Christ. may fancy this verse applicable to Compare Chap. xlviii. 14.”—BP. Cyrus, it is more clearly and HORSLEY.

* Ver. 3.

14. Thus hath Jehovah said,

The labour of Egypt, and the merchandize of Cush,
And the Sabeans 'as' tributaries,
Shall come to thee and be thine.

They shall walk behind thee, in chains shall they pass along,
And they shall bow down before thee, and make supplica-
tion to thee.

"Surely with thee is God,
And there is no other Elohim besides."¹

15. Yet surely thou art a God that hidest thyself,
Elohim of Israel, the Saviour!

This last verse is either a general reflection of the prophecy, referring to the ignorance of Israel before mentioned, or it is part of the submission of these nations: they knew not against whom they fought.²

At this time, too, is the final discomfiture of the worshippers of images, as we have before learned:—

16. They are ashamed, and are all of them confounded together;
The makers of images depart in confusion.

This could hardly apply to the prevalence of the Magian religion of the Persians, over the more gross idolatry of Babylon; that would surely imply a too great commendation of that religion; nor does it appear that the Medes and Persians actually destroyed the idolatrous worship of the Babylonians. Besides, this salvation now

¹ ΟΤΙ ΕΝ ΣΕΙ Ε ΘΕΟΣ ΕΣΤΙ,
ΚΑΙ ΟΥΚ ΕΣΤΙ ΘΕΟΣ ΠΛΗΝ ΣΕΥ.

SEPTUAGINT.

"Surely in thee is God,
And none else than God him-
self."—HORSLEY.

² "These words plainly allude

to the concealment of the Divinity under the human form in the person of our Lord. They are not the prophet's; they are part of the devout confession of the labourer of Egypt and the merchant of Ethiopia," &c.—HORSLEY.

vouchsafed to Israel is expressly said to be an everlasting salvation, and therefore cannot apply to the return of the remnant of Judah to Jerusalem by the permission of Cyrus.

17. Israel is saved by Jehovah with an everlasting salvation,
They shall not be ashamed nor confounded for ever and
ever.

And what follows clearly marks the glorious reign of the promised Redeemer:—

18. Surely thus hath Jehovah spoken:

The Creator of the heavens, He is the Elohim:
He that formed the earth and made it, He doth order it;
Not for an empty waste did he create it; he formed it to be
inhabited.

Does not this seem to imply that some great and beneficent changes are, at this period, to take place in the structure of this globe? “The Father of the age to come” will, indeed, “comfort us concerning the earth which the Lord hath cursed.” •

The following verse insists upon the perspicuity of the oracles of God, as contrasted probably with the mimicking efforts of the heathen diviners and oracular institutions:—

I am Jehovah, and there is none else:

19. I have not spoken in secret,
In a dark place of the earth:
I said not to the seed of Jacob,
To no purpose inquire ye of me.
I, Jehovah, have spoken truly,
‘I’ have announced right things.

There are, we know, some things in the Scripture prophecies over which a designed obscurity dwells, till subsequent prophecies shall explain, or the event disclose; but then all will appear plain, accurate, and precise: and this should be an argument with us, to take the language of prophecy in the fullest and most obvious sense, to be careful not to confound the predicted wonders of the second advent with the figures and flowers of rhetoric.

Those of the nations that escape the terrible calamities of the last days are next addressed:—

20. Assemble yourselves and come, draw near together,
O ye escaped of the nations!

These are encouraged by a repeated admonition of the vanity of that idol worship which surrounds them:—

They understand not, who bear about the wood of their
images,
And pray to a god that cannot save.

They are again enjoined to give diligent heed to the sure word of prophecy, as though prophecy, explained by its inceptive fulfilment, and by other means, were destined to be a particular “demonstration of the Spirit” in the last times.

21. Tell it abroad and produce it,
Ay, let them consult together.
Who was it that made this known?
Who in former times foretold it?
Am not I then Jehovah?
Ay, there is no Elohim beside me.
A righteous God and a Saviour,¹
There is none but I.

¹ “God the Just One and the Saviour.”—HORSLEY.

That this and the remainder of the oracle is to be applied to the Redeemer, Immanuel, the Saviour God, is abundantly clear from a comparison of the quotations of what follows in the New Testament:—

22. Look unto me, and be ye saved, all the ends of the earth,
For I am God, and there is none else.

In Jesus Christ, then, behold a “Just God and a Saviour,” or, God the Just One and “the Saviour,” and there is none else. “I and the Father are one;” and it is to *HIM*, as dying upon the cross for our sins, rising again for our justification, and sitting at the right hand of the Majesty on high, that all the ends of the earth are to look, that they may be saved.

23. By myself have I sworn,
A true decree hath gone out of my mouth,
A word that shall not be revoked:
That to me every knee shall bow,
And every tongue shall swear.

St. Paul will explain this verse:—“For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and of the living.”—“For we shall all stand before the judgment seat of Christ. For it is written: *As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.*” He that speaks and pronounces the oath in this passage is therefore God the Son. The consequences of this “arising” of the “Elohim,” “that is to inherit all nations,” are plainly told to us in the following verses:—

24. “Verily, in Jehovah,” shall it be said of me,
“Is there vengeance and strength.

Unto him shall approach and be confounded
All that were incensed against him.

25. In Jehovah shall be vindicated, and shall glory,
All the seed of Israel."

The day is now arrived when all shall know, and be compelled to own, "verily, there is a reward for the righteous; verily, there is a God that judgeth the earth." Jehovah, shall it be confessed by all, is now displaying the righteous acts of his vengeance with almighty power. His enemies and friends alike feel the effects of this; the one to their shame and confusion, the other to their everlasting joy.

SECTION VI.

Remarks on the Forty-sixth and two following Chapters.

THUS, after his wonted manner, has the Spirit of prophecy again led us to contemplate the consummation of the church's felicity in the erection of Messiah's throne. The prophetic lamp now scatters some rays on the more immediate concerns of the remnant of Judah in the Babylonian captivity, and in the restoration by Cyrus. It ends with a very remarkable address to that portion of Judah which should at that era be restored to build their city, but not in such circumstances as themselves, perhaps, imagined.

This fresh episode begins with our forty-sixth chapter. The idols of Babylon are compared to beasts of burden, that break down beneath their load, and are overtaken and seized, both themselves and those they are attempting

to carry off. On the other hand, * those that had relied on the support of the God of Israel should be carried through all their journey, and brought in safety to its end, and should obtain its object. The folly of these idol-worshippers is exposed, †—Israel are bid to reflect deeply upon it, and exercise their reason as men; and the event has shown, that rebellious and corrupt as they were in other respects, yet the Jewish church was completely cured of image-worship in the Babylonian captivity: insomuch, that in the prophecies of the latter days, which we have considered, this idolatry distinguishes, not the descendants of the patriarchs, but their opponents. The prophecies, it should seem from the remainder of the chapter, which had so expressly predicted the deliverance of the Jewish nation from their slavery by Cyrus, “the ravenous bird from the east,” ‡ and the execution of righteous vengeance upon their cruel persecutors, was so far blessed to the nation, that they never afterwards preferred the graven and molten images of their enemies, as they frequently had done before, to “the Lord God of their fathers.”

An apostrophe to the fallen Babylon, once so proud and so secure, and the cruel tyrant of afflicted Israel, occupies the forty-seventh chapter. The inefficacy of all the arts of the Chaldean astrologers and magicians to foretel or to remedy her approaching fate, is pointed out in the most beautiful and striking language. The forty-eighth chapter, which finishes this series of prophecy, is evidently addressed to that people who had been restored by Cyrus, according to the predictions above. They are addressed in the first verse as “Jacob” and

* Ver. 3.

† Ver. 5, 6, 7.

‡ Ver. 11.

“Israel;” but to distinguish that a part only is meant, and not the Israel of the general prophecy, it is expressly added, “Even ye that have flowed from the fountain of Judah.” They are plainly designated as professing the true religion of Jehovah, “but not in truth and righteousness:” and this exactly corresponds with every description we have of the remnant that was restored from Babylon, from the period of that captivity down to the era of the incarnation of our Lord and Saviour Jesus Christ. Yet, in a certain sense, notwithstanding this hypocrisy, “they rest upon Jehovah for support,” they were “called of the Holy City:” * and the holy name of “Jehovah Sabaoth” was pledged for their support, to preserve a remnant in Jerusalem till Shiloh should come.

This people are expostulated with † respecting their former idolatry, and that stiffness and stubbornness of heart, so often laid to the charge of ancient Israel. The language here is somewhat obscured; but I conceive the general meaning to be, that God had so delivered the former prophecies concerning Babylon, their captivity, and deliverance, and had accomplished the predictions in such a manner, that the nation of the Jews could not help being convinced in their understandings, although their hearts were far from the true God, while they professed his name. However, for his own sake, as it follows, ‡ he had spared that remnant, and brought them back to Jerusalem, having in the furnace of Babylon purged them from the grossness of idolatry.

Accordingly, Israel in general, Israel in all ages, who shall hear the prophecy of this book, are called upon to

* Ver. 2.

† Ver. 3, and five following.

‡ Ver. 9, &c.

remark,* how God their Redeemer had by Cyrus executed his vengeance upon Babylon; not in person, but by Cyrus. It was the same divine person, however, as is clearly intimated in the fifteenth verse, who had wrought invisibly, the God of Israel who hid himself, and whom the Jewish nation at that very time, perhaps, expected in person. It was the same person, who at some future period, which the prophecy contemplates, comes as the SENT of the Father, and comes with the Holy Ghost: or more properly, as the Gospel church has experienced, not only has there been an incarnation of the ETERNAL SON; but also a personal mission of the HOLY GHOST, the Comforter:—

16. Draw near to me, and hear ye this,
 From the beginning I spake not in secret;
 Before time was there 'am' I,
 And now Jehovah hath sent me and his Spirit.¹

I have just observed, that it is probable the Jewish church expected at that epocha the personal appearance of the Messiah. For when, indeed, did they not expect him? We may, therefore, easily suppose that they confounded together the predictions of their temporal deliverance from Babylon, with the greater deliverance foretold in connexion with it. They would of course

* Ver. 12, &c.

¹ See Bishop Lowth's note.*

* Bishop Horsley translates:—

“ Draw near unto me, and hear ye this, not [heard] from the beginning;

In mystery I spake, [although]
 from † the season of existence
 I subsist;
 But now the Lord Jehovah hath
 sent me and his Spirit.”

† Or 'before.'

expect, on their release from captivity, the fulfilment of all the glorious things which had been spoken respecting the Israel of the last days; especially the miraculous display of divine power, exceeding that wrought at the exodus from Egypt, so often mentioned in the more ancient prophecies in the Psalms, and in these of Isaiah. The language of the oracle before us seems to intimate that, in a certain sense, it might have been so, had Israel obeyed the instruction of their heavenly guide:—

18. Oh! hadst thou attended my commandments,
Then had thy peace been as a river,
And thy vindication as the waves of the sea.¹

Their peace, or happiness; or, as we should, perhaps, render the word in this connexion, their “completion,” or “fulfilment”:—the completion of those glorious promises might have flowed to thee in great abundance, and your vindication out of the Babylonish captivity, instead of being so poor and inglorious an event, that it disappointed those who had survived to see it, and to see the foundation of the new temple laid, might have more visibly displayed the hand of the Almighty.

19. Then had thy seed been as the sand,

¹ שָׁלוֹם and צִדְקָה; the first term signifies “thy peace,” or thy “full peace,” or “complete happiness;” that which is “the filling up,” “completion,” or “perfecting” of a thing. See Simon and Parkhurst. It seems to imply here that perfect peace, which would in

Israel's case have been the fulfilment of the promises made to the fathers. The latter term signifies, the righteous vindication that the same people could have experienced, according to the truth of God's word.

And the offspring of thy body¹ as the pebbles on the shore,
Then should not his name have been cut off or destroyed
from before me.

— That is to say, they had endured no second captivity ;
and I have no doubt, that in our rendering of the follow-
ing verses, we are to carry forward the force of the
leading tense of the verbs in the foregoing verses, ac-
cording to a common practice of the ancient Hebrews ;
the meaning of the passage will then be clear :—

20. They had come forth from Babylon,

They had quickly departed from the Chaldeans.

With the voice of joy had they declared and made it known,
They would have uttered abroad to the ends of the earth.

They had said, “ Jehovah hath redeemed his servant Jacob,”

21. And they had not thirsted in the desert, where he had
caused them to go.

From the rock would he have caused waters to flow for
them,

Ay, he had cleaved the rock, and forth had gushed the
waters.

22. There is no peace, hath Jehovah said, to the wicked.

Speaking after the manner of men, these glorious ex-
pectations might have been realized by Israel returning
from Babylon, but for their sin and unbelief. But, as it
was, the event was far otherwise. There is no “ peace,”
or “ prosperity,” or no “ completion,” or “ fulfilment”
of promises to the wicked transgressors : and we shall
find, from a comparison of other passages, that the

¹ This is evidently the intent and purport of כְּחִיטִים. Bishop Lowth translates, “Like the bowels thereof.” But see Simon in verbo כְּחִיטִים, ‘ scrupus,’ ‘ scrupulus,’ i. e. lapillus tenuis et minutus.

Scripture allows us to entertain the notion of the fulfilment of general promises made to the church being delayed, on the one hand, because "the iniquity" of the enemy "is not at the full;" on the other hand, because of the sins of the people of God, who, considered as a visible and political body here on earth, have not yet met with their destined chastisement. We shall recollect, that the present series of prophecies began by foreboding the time when the warfare of Zion should be accomplished; and she should have received, at the hand of the Lord, the retribution of all her sins. This era had not yet arrived. Hence the meaner circumstances of the restoration, which this episode foretels. Alas! many yet would be the crimes of that apostate people, and most afflictive still their punishments! Especially, they were to incur the guilt of blood in the slaying of the Lord of glory, as Isaiah's subsequent prophecies clearly show. Hence it was, that there could be no "FULL PEACE" — "no fulfilment" of promises, to these professing Israelites.

CHAPTER III.

THE THIRD SERIES OF THE PROPHECIES OF ISAIAH.

INTRODUCTION.

THE prophetic vision, as we pursue its course, seems to be advancing nearer and nearer the grand object of its revelation—the establishment of the glorious kingdom of Messiah in the last days. In the former series, which ended with the last chapter, we were stationed in the period previous to the Babylonian captivity; and that event was often seen in connexion, in the foreground, as it were, of those far distant scenes, which were disclosed to our view by the Spirit of prophecy. But we may be said, in the last chapter, to have passed by this era of the captivity in Babylon, and to have witnessed the restoration of a small remnant at Jerusalem.

We are now again invited to ascend the hill of vision, and to contemplate the same distant scenes on a somewhat nearer station. The captivity and the restoration now lie behind us; they no longer intercept our view, nor are any more pointed out as intervening objects. But a new prospect now more clearly and distinctly opens itself before us, in the space between our station, and those great and glorious scenes, which are still descried as the great and ultimate object of prophecy. We seem now to see lying at our feet the dark valley of the Saviour's humiliation; his rejection, his cross, and

passion, are objects near in view. Often does the light of prophecy dart a bright beam on these scenes; and while our heavenly Director points with one hand to the glorious objects of the second advent, with the other he shows the afflictive disclosures made below: and we learn what "it behoves" the Redeemer "first to suffer," before "he enters into his glory;"—how he is to appear once to put away sin by the sacrifice of himself; and—to them that wait for him—is to appear a second time "without sin unto salvation."

The great business of an expositor of this part of the prophecies, is to mark what belongs to the *first*, and what to the *second* advent; for both scenes lie constantly before our view: and though the contrast of the several objects is very great, they are often seen in immediate connexion, or the transition of the enlightening beam from one to the other is quick and sudden.

SECTION I.

Remarks on the Forty-ninth Chapter.

IN the opening of the forty-ninth chapter, where, as I have observed, the last series of the prophecies of Isaiah begins, "the distant coasts,"—that is, as we have seen before, the maritime countries to the west of Asia, Europe especially, known at that time only by the colonies that Asia and Egypt had planted on its coasts, and which was only visited by the merchants, that passed the seas in "ships of Tarshish;"—these countries are commanded to attend:—

1. **HEARKEN** unto me, ye distant coasts ;
And attend, ye nations that are afar off.

The event has, indeed, disclosed, that in the ages in contemplation, the word of prophecy would become more the concern and consideration of that part of the globe than of any other, as being the principal residence of the believers in revelation.

The Saviour himself is now introduced as speaking, referring to his miraculous human birth, and to his ministry, as the messenger of the Father—the powerful instrument in his hand to accomplish salvation and deliverance : —

Jehovah hath called me from the womb,
From the bowels of my mother hath he mentioned my name.

2. And he hath made my mouth as a sharp sword,
In the shadow of his hand hath he hid me :

And he hath made me a tempered shaft,
In his quiver hath he concealed me.

This language seems to imply, that the instrument has indeed been prepared, but, as to the great acts to be achieved, has not yet been used. It is a sword concealed by the sleeve of the wearer, an arrow hid in his quiver. It is, by “**THE MAN** whom he hath appointed,” “God will judge the world :” —

3. And He said to me,
Thou art my servant, Israel,
‘He’ in whom I am glorified.

“Israel, that is,” as Bishop Stock observes, “*the prevailer with God*—an event shadowed in Jacob, fulfilled in Jesus Christ.”

The next verse exhibits, as many of the Psalms had already done, the great anxiety, and almost despair, of the human soul of Jesus, at a certain period of the Saviour's passion, when he seemed in his humiliation to labour in vain, being rejected and despised by all:—

4. — But I said,

“ In vain have I laboured ; for nought,
And to no purpose have I spent my strength !”
Nevertheless my cause ‘ was ’ before Jehovah,
And my recompense ‘ was ’ with my Elohim.

Even at this very time,¹ when he seemed to be rejected of all, a portion was to be given him, a remnant according to the election of grace ; not only among the Jews, but also among the Gentiles.

But the prophecy next reverts to the promise of greater things:—

5. And now Jehovah hath said,

He that formed me in the womb to be his servant,
That I shall bring back Jacob to him,¹
And that Israel shall be gathered to him :
And I shall be honoured in the eyes of Jehovah,
And my Elohim will be my strength.

These are the pleadings of the once rejected Saviour, now our Advocate with the Father ; the subject of his plea is the promised restoration of Israel, and he prevails with God.

6. He said moreover :

It is a small thing that thou shouldst be my servant,

¹ See Bishop Lowth.

To raise up the tribes of Jacob,
 And to restore the preserved of Israel.
 I will give thee also for a light of the nations,
 To be my salvation unto the ends of the earth.

The prayer concerning Israel is evidently answered; **not** denied, and something given to the petitioner instead; **but** his request is granted, and something given him in addition. The call of the Gentiles, therefore, while Israel is rejected, cannot be the ultimate view of the prophecy; but that greater blessing to the world, which Israel's restoration is to be, when the nations are to rejoice with his people. This is corroborated by what follows:—

7. Thus hath Jehovah said:

O! Redeemer of Israel, his Holy One; ¹

'Him,' the despised in heart, ² the nation abhorred,
 The slave of rulers;

Shall kings behold, and shall arise
 Princes, and shall bow down before him;

Because of Jehovah, who is faithful;
 O Holy One of Israel, because he is well pleased in thee.

The difficulties of this passage may be acknowledged. But I conceive that, like the preceding and following verses, it is addressed by the Father to his incarnate Son respecting Israel—the long despised, the long *enslaved*

¹ Or, "his sanctified one." That this term applies to the incarnate Saviour, is plain from Luke, iv. 34; where the evil spirit exclaims, "I know thee, who thou art, the Holy One of God." St.

Peter tells the Jews, "they had denied the Holy One, and the Just One." Acts, iii. 14.

² "Contemptus ab animâ."—SIM. LEX.

Israel.* He calls him, and acknowledges him as the Redeemer of Israel; the term in the original is that expressive of kindred and blood.† This could not in strictness be applied to the Father, but to him only who had taken upon him the seed of Abraham; that, in right of blood, he might ransom and avenge his kinsmen. ‡ The term holy, sanctified, or consecrated ‘one,’ I would illustrate from our Lord’s own words, John, xvii. 17: “And for their sakes I sanctify myself, that they may be sanctified through the truth.” He was the tried champion of his redeemed people, in whom the sanctity — the holiness which is to invest his chosen people in the presence of a holy God — was put to the severest test; as we read in the passage before us, “Thou art the Holy ‘One’ of Israel, and ‘Jehovah’ is well pleased in thee, or hath proved thee”—hath proved *thee* instead of Israel. Hence all the absolute holiness of the people of God. As we read: “For it became him for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation *perfect* through sufferings. For both he that sanctifieth, and they that are sanctified, are all of one; for which cause he is not ashamed to call them brethren.” || Thus is Christ made of God to his people sanctification, as well as righteousness; and hence the future prosperity of the chosen seed of Abraham.

In the next verse we contemplate again the successful Advocate with the Father:—

8. Thus hath Jehovah said:

* Compare verse 23.

‡ Compare Job, xix.

† *haz.*

|| Heb. ii. 10, 11.

In a season of favour have I heard thee,
 And in a day of salvation have I helped thee :
 And I have formed thee; and I have given thee,
 To be a covenant of the people, to re-establish the land.

To give in possession the desolated inheritances,
 9. To say to the prisoners, Go forth :
 And to them that are in darkness, Appear.

Israel, as a nation, is one day to feel the effects of that covenant, "through the blood" of which "Jesus becomes the great Shepherd of the sheep." His intercessions, at length, prevail; and, like a flock of sheep, they are described as led back to their restored country by his guiding hand: and they are gathered, we see, from all quarters of the globe:—

Beside the ways shall they feed,
 And on all the downs shall be their pasture.

10. They shall neither hunger nor thirst,
 Nor shall the heat, nor the sun, strike them.
 For in tender pity he will lead them,
 And will guide them to the springs of water.

11. And I will make all my mountains walks,
 And my causeys shall be raised up.

12. Lo, these shall come from afar;
 And lo, these from the north and from the west,
 And these from the land of Sinim.¹

All nature is invited to congratulate this event; for the gathering of the dispersed of Israel is an event, as we have seen, closely connected with universal deliverance: * —

¹ The Chinese, according to Brotier: Pelusium intelligit Bochartus: Syenen, Michaelis.

* Compare Deut. xxxii. 43.

13. Sing, O heavens, and rejoice, O earth;
Break forth into singing, O mountains;
For Jehovah hath comforted his people,
And hath compassion on his afflicted.

This is the season before anticipated, "when Zion's warfare should be accomplished;" but, as was long before foretold, it would be at a time when the hope of Israel had been almost extinguished in despair: * —

14. But Zion said,
Jehovah hath forsaken me,
My Lord hath forgotten me!

— But no, the covenanted love of Jehovah is unchangeable and eternal to all the objects of his grace; and Israel, as a people, will one day experience this, when "the consummation decreed" shall be finished: —

15. Can a woman forget her sucking babe?
— Lose her tenderness for the child of her womb?¹
But though she should forget,
Yet will not I forget thee.
16. Lo, I have engraven thee on the palms of my hand,²
Thy walls are continually before me.

* Compare verse 36; in the song of remembrance.

¹ Bishop Stock.

² "Behold, on the palms of my hands I have delineated thee." — "This," says Bishop Lowth, "is certainly an allusion to some practice common among the Jews of that time, of making marks on their

hands or arms, by punctures on the skin; with some sort of sign or figure of the city, or temple, &c." I rather agree with those who suppose a kind of ancient seal referred to, which was so worn as to be enclosed in the palm of the hand.

17. Thy sons have come quickly from thy destroyers,
And thy demolishers shall go forth from thee.
18. Lift up thine eyes around and see,
All these have assembled, they are come to thee.
As I live, hath Jehovah said:
All these shalt thou put on as ornaments,
And shalt bind them on thee as a bride.
19. For thy waste and thy desolate places,
And thy land laid in ruins;
Surely now shall it be too strait for its inhabitants,
And thy devourers shall depart far away.
20. Again shall thy children of which thou art bereaved say in
thine ear,
“This place is too strait for us, give us room to dwell:”
21. And thou shalt say in thine heart:
Who hath brought me forth these?
For I was bereaved and solitary.
‘I was’ a captive and an outcast,
Who then hath reared these?
Lo, I was left alone,
These, where were they?

Thus is the desolated city represented as expressing her happy surprise at seeing the great concourse of her returning children. It appears from what follows, that certain nations — for all are not rebellious — obey the signal of Jehovah, and heartily concur in subserviency to the restoration of the Israelites from among them:

22. Thus hath the Lord Jehovah said:
Behold I will lift up my hands for the nations,
And I will set up my signal for the peoples;
And they shall bring thy sons in their bosom,
And thy daughters shall be borne on their shoulders;

23. And their kings shall be thy foster-fathers,
 And their queens thy nursing mothers :
 They shall prostrate their faces to the earth before thee,
 And shall lick the dust of thy feet ;
 And thou shalt know that I am Jehovah,
 They that wait for me shall not be ashamed.

This seems to be a view of the world as to the operations that are going on among certain nations rendered by God's providence friendly to Israel, at that very period when the last enemy has assembled in their land : — or rather, it anticipates what will be the result of the final vengeance on the oppressor, who is again presented before us in the vision, as having actually at that time seized upon Israel as his prey.

24. Shall the prey be taken from the mighty ?
 Or shall the completely captivated be rescued ?¹
 Verily thus hath Jehovah said :
 Even the captive of the mighty shall be taken,
 And the prey of the terrible shall be rescued ;
 And I myself will contend with them that contend with thee,
 And I myself will save thy children ;

¹ Some in this place suppose צרר to be a mistake for צר, which is supported by the Syriac and Vulgate. Compare especially ver. 25.

Bishop Stock renders צרר צר, "the completely captivated," which is much confirmed by circumstances. צר, *complete*, as the Latins say, "*justus exercitus, justum volumen*," &c.

"The word, I think, will bear another reading : —

"Shall the booty be taken from the mighty ?
 Or shall the Just One set the captives free ?
 Verily, thus saith Jehovah,
 Even the captives shall seize the mighty,
 And the tyrant [himself] shall relinquish the booty."

HORSLEY.

25. And I will gorge thy oppressors with their own flesh,
And I will drench them with their blood as with new wine;
And all flesh shall know,
That I, Jehovah, am thy Saviour,
And thy Redeemer, the Mighty One of Jacob.

This, then, is the time of the appearing of the Just One, the great Redeemer from heaven. Jerusalem, as before addressed, was only comforted in anticipation of the result of the impending conflict; she was then at her last gasp of hope before the enemy that had surrounded her. She is shown the wonderful preparations that are making, in certain directions, for the return of her lost children. While her last great enemy is ravaging her country, and ready to lay her waste, other nations of the earth are gathering her children, and coming, with the utmost reverence for her high destinies, to present their present to Jehovah in Zion. This passage, therefore, is evidently parallel to the prophecy in the eighteenth chapter, where our attention was directed to a country “extending the shadow of its wings, which is beyond the rivers of Cush, that sendeth ambassadors by sea,” &c.; and it is described, at a “signal” “given,” as bringing “a present to Jehovah Sabaoth, of a people scattered and cast away,” &c. We saw reason, in expounding that part of the prophecy, to think the ten tribes dispersed by the Assyrian were particularly intended. “Beyond the rivers of Cush,” we were inclined to understand as denoting an eastern direction beyond the Tigris and Euphrates, though the Nile had some pretension to the title of a river of Cush. In the passage before us, the assembled people are described as coming, some from a country afar off, some from the north, some from the west or from the

sea, and some from the land of Sinim. The position of the land of Sinim it seems difficult to settle: Bishop Stock, after Arias Montanus, has China; the north he refers to Tartary, and the west or sea to Europe. The Chaldee interpreter, and some of the Jewish expositors, place Sinim in the south; and by the land afar off would designate the east to its remotest regions: so that it should seem the swift messengers, in their ships, are sent in all directions on this wonderful occasion.

SECTION II.

On the Fiftieth Chapter.

WE are still to pursue the train of the prophecy:—

1. **THUS** hath Jehovah said,
 Where is the bill of divorcement
 Of your mother, whom I sent away?
 Or who is he among my creditors,
 To whom I have sold you?

The church of Israel is here contemplated in her present rejected and banished state. It is asked, Why has this former spouse of God been discarded with her children? Had the God of Israel acted the capricious husband? Or, had the Father of her children been compelled by poverty to sell them? Had the Almighty wanted power, that his chosen people are found in this extraordinary and most wretched situation? No.

Lo, you have been sold for your iniquities,
 And for your transgressions hath your mother been put away.

Their particular crimes, which had brought on this judgment, are next pointed out: —

2. Wherefore, when I came, was there no man?
When I called, was there none that answered?
Is my hand so weakened that it cannot redeem?
And have I indeed no strength to deliver?

The incarnate Eloah speaks — “He came to his own, and his own received him not.” The Jews of the first advent despised their meek and lowly Saviour, and regarded him as too weak and contemptible to be “the hope of Israel.” But that arm which they despised would one day show itself mighty to save: —

Behold, at my rebuke I will dry up the sea,
I will make the rivers a desert.

Their fish shall become putrid for want of water,
And shall die with thirst.

3. I will clothe the heavens with blackness,
And will make sackcloth their covering.

The same Jesus whom they betrayed and delivered up to be crucified, will prove to be the great Redeemer and Avenger of the last times. He will one day quell the turbulent uproar of the conflicting nations of the earth, the symbolical rivers and floods that have destroyed his land by their overflowings, and will dissipate them for ever. Then the powers of heaven, the political heavens, shall be shaken, and extinguished in eternal darkness.

The vision still continues to set before us the Saviour, as seen at the time of his rejection by the Jews: —

4. The Lord Jehovah hath given to me the tongue of the instructed,
That I might know, on occasion, to speak to the fainting.

He wakeneth me morning after morning,
He wakeneth my ear to hear as the instructed.

5. The Lord Jehovah opened mine ear,
And I did not resist or fly backward.

This, beyond all doubt, is the "holy child Jesus," "growing in wisdom, and in stature, and in favour with God and man." He is represented in the character of a scholar or disciple, one instructed by use and discipline, and, as it were, by the vigilant-pains of an instructor; so that what he hath himself learned and experienced, he is able to teach to those who are fainting in the same course. This exactly corresponds with the representation of the apostle:—"Though he was a son, yet learned he obedience by the things that he suffered:"—"In bringing many sons to glory," God "made the Captain of their salvation perfect through suffering." And he tells us:—"For in that he himself hath suffered, being tempted, he is able to succour them that are tempted." "He that sanctifieth" was submissive and obedient, and by the obedience of this one are "the many" "made righteous."

A part of the discipline that the Saviour was to endure arose from the insults and cruel oppression of man. This seems to be next referred to:—

6. I gave my back to the smiters,
And my cheek to them that plucked off the beard.
I hid not my face
From shame and spitting.

The last scenes of our Saviour's sufferings, when he was arraigned before the tribunal of the high priest, and of Herod and Pilate, will well explain this. He was struck and insulted, blindfolded and spit upon; but the holy

victim meekly resigns himself—not from the consciousness of guilt, unmoved by passion or anger, “ he committeth himself to him that judgeth righteously : —

7. But the ‘ Lord’ Jehovah ‘ is’ my Helper,
Therefore I am not ashamed.

Therefore have I set my face as a flint,
And I know that I shall not be confounded.

8. He is near that vindicateth my rights !

Who will contend against me ?
Let us stand forth together.

Who is my opponent ?
Let him meet me.

9. Lo, the Lord Jehovah will help me,
Who is he that would condemn me ?

Lo, all they shall wear out like a garment,
The moth-worm shall consume them.

God is near to justify the innocent whom unrighteous judges have condemned : and in this patient submission of Christ to his unjust judges, and in his appeal to God, he has left us, as St. Peter tells us, an example, that when we do well and suffer for it, we should take it patiently. And what has become of all the persecutors who, on this occasion and on others, have perverted the ordinances of justice to condemn the just ? Poor, dying mortals ! they soon perished as a moth-eaten garment ! and the everlasting Judge hath vindicated the Martyr’s wrongs !

The next verse evidently addresses those among the people who did receive the Saviour and obey his voice : —

Who is there among you that hath feared Jehovah,
10. And hath hearkened to the voice of his servant ?

When he walketh in darkness,
And no light shineth on him;

Let him trust on the name of Jehovah,
And let him lean for support on his Elohim.

Such is the standing direction to all believers in the rejected Saviour. Their way may be dark, and the dispensations of providence which affect them intricate, but let them hold fast their confidence steadfastly to the end: their God will accomplish all things for them.

The conclusion of the chapter, in this connexion, supplies a very forcible representation of the perverted wisdom of man; such as was that of the Scribes and Pharisees; and such as is that of later corrupters of the truth, who, in the night of human ignorance, refuse to submit to divine direction, but make use of the artificial lights of false doctrine to direct their steps.

11. Lo, all ye that kindle a fire,
And are twisting up torches,

Go by the light of your fire,
And by the torches ye have lighted:

This hath been assigned you by my hand,
That ye should lie down in sorrow.

“Scheidius, in Observ. Etymol. Col. Radd: *أزر*, *زر* et *وزر* hanc significationum seriem constituit, *torsit*, et *intorquendo nexuit*,

spec. vestem, et hinc *substrinxit*, *cinxit*.”—SIX. Lex. *תנן*, “*tedæ ardentes*.” Compare *תנן*, *faces*:

SECTION III.

Remarks on the Fifty-first Chapter.

1. **HEARKEN** unto me, ye that follow after righteousness,
Ye that seek Jehovah.

“THE seed which is of the circumcision” is evidently addressed in this place, however general may be the interpretation which is affixed to the close of the former chapter; and the address is made in reference to the final deliverance of their nation: for we shall find ourselves in the sequel at an era when Jerusalem is never more to drink again of the cup of trembling. The phrase, “follow after righteousness,” I conceive, in this connexion, to mean, as usual, waiting and looking for this final deliverance, the vindication of Israel pledged by the righteous word of Jehovah: and this seems to imply, that in these last ages, previously to the accomplishment of this deliverance, there will be a body of awakened Israelites, perhaps among them who occupy Jerusalem before the general restoration, waiting for redemption and for the consolation of Israel. These are taught to see, in the case and situation of Abraham and Sarah, a type and emblem of the future prosperity of Zion:—

Look unto the rock whence ye were hewn,
And to the hole of the pit whence ye were digged.

2. Look unto Abraham, your father,
And unto Sarah that bare you: ¹

¹ “Est sententia Kimchii et Abarbenelis sermonem hunc verti ad Judæos exilii Romani, in quo in præsentì tempore harent; et

promissa hic piis facta pertinere ad liberationem ex hoc exilio,” &c. — VITRINGA.

For I called him an only one,
And blessed him, and multiplied him.

3. So hath Jehovah pitied Zion,
He hath pitied all her waste places.

And he will make her wilderness like Eden,
And her desert like the garden of Jehovah.

Joy and gladness shall be found therein,
Thanksgiving, and the voice of melody.

On the occasion here referred to, a single couple, after a long protraction of their hopes, were multiplied, under the blessing of God, into a great nation; and this, in some respects, is to stand as a type of the final deliverance of Zion and of her desolated country. This is certainly calculated to impress the mind, that from some very small, and (humanly speaking) unpromising beginnings, will this mighty deliverance arise, that rescues, not only the Jews and their country from their present depression, but which fills the world with the glory of the Lord. Let no one then despise the day of small things, in what we see before our eyes in this eventful era, the formation of a society that has singled out the dispersed Israel as objects of its peculiar charity; and by the blessing of God has already restored some natural branches to their own olive tree. Oh! may we not anticipate? "Thou wilt arise and have mercy upon Zion, for the time to favour her is come; yea, the set time is come: for why—thy servants think upon her stones, and it pitieth them to see her in the dust."

The next verses are addressed to the nations in prospect of this great event:—

4. Attend unto me, my people,
And, ye nations, give ear unto me.

For a direction shall go forth from me,
And I will cause my judgment to shine for a light to the
nations.

5. My righteous vengeance is near, my salvation is gone forth,
And mine arms shall judge the nations.

Let the distant coasts expect me,
And on my arm let them wait.

“My people,” addressed as distinct from Zion, and addressed also as “the nations,” naturally carries our thoughts to those believing people, or peoples, that shall be found faithful at the last. That there will be such nations, and that a particular signal will be given them, as to the part which they are to take in these wonderful scenes, has been intimated before; and I have no doubt ‘the law,’ or “direction,” or “instruction,” “going forth,” and the “judgment” which is to “blaze” or “glitter” like a beacon, refers to us, the remnant of the nations. Nor do I in the least doubt, that “righteousness” and “salvation” in this connexion signify again the righteous vindication and triumphant deliverance, so emphatically promised in the controversy of Zion; and which terminates in universal redemption.

6. Lift up your eyes unto the heavens,
And look upon the earth beneath;
For the heavens shall be dissolved like smoke,
And the earth shall decay like a garment,
And so shall its inhabitants perish:
But my salvation shall be for ever,
And my vindication shall not be changed.

The people of God, severely, perhaps, put to the trial in these times, are to encourage themselves by reflecting

upon the everlasting benefits that await them; when this poor world, and all its inhabitants, whom now, it may be, they see in arms around them, are extinct in darkness. The symbolical heavens and earth, and at last, as it should seem, the natural heavens and earth themselves, are to be dissolved; but the salvation that awaits his people shall establish them in "a kingdom that cannot be moved."

It seems from what follows, that the people "who know the Lord," and who are expecting the speedy appearance of the promised righteous vengeance and vindication, whose attention has been called to the instruction then afforded — whether this instruction be the word of prophecy better understood, or whatever else it is, that shall show to God's waiting people "the signs of the times." It appears from what follows, that they will in those days be particularly exposed to the scorn and ridicule of an unbelieving world:—

7. Hearken unto me, ye that know righteousness;
Ye people, in whose hearts is my instruction.

That is, ye who know by prophecy concerning my righteous vengeance, and whose attention has been fixed upon my revealed word.

Fear ye not the reproach of man,
Neither be ye afraid of their revilings.

8. For the moth shall consume them like a garment,
And the worm shall devour them like wool.

But my vindication shall be for ever,
And my salvation to everlasting ages.

The apostrophe to the arm of Jehovah which follows, and the reference to the wonders wrought at the exodus from Egypt, compared with what has already been re-

vealed, clearly admonishes the waiting world of the nature of the deliverance to be expected : —

9. Arise, arise, clothe thee with strength,
O arm of Jehovah!
Arise, as in the days of old,
In the former ages.
10. Art thou not it that cut off Rahab,
That pierced the serpent?
Art thou not it that dried up the sea,
The waters of the great deep?
That made in the depths of the sea a way,
A passage for thy redeemed?
11. So shall the redeemed of Jehovah return,
And they shall come unto Zion with rejoicing;
And everlasting happiness shall be upon their heads,
Gladness and happiness shall they find,
And sorrow and sighing shall flee away.

Does not this, among the number of other concurrent prophecies,* clearly establish the expectation, that a miraculous providence, similar to that exerted at the exodus, will be again seen at the final restoration of Israel? But this miraculous journey through the wilderness, and the circumstance that they arrive at Zion, “crowned with everlasting joy,” seems clearly ascertained to be at a period after the tremendous vengeance has been inflicted on the last great adversary, so often set before us in prophecy. For, till that last conflict is past, Jerusalem cannot be a scene of everlasting peace and happiness. It was, however, evident from former Scriptures, that there was a partial restoration, previously to this which marks the appearance of the Redeemer; that

* Psalm lxviii.; Isaiah, xxxv. 1; xl. 2; xli. 17; xlii. 16.

Jerusalem had been rebuilt; and, in circumstances of extreme fear and apprehension, was to be besieged by the last mortal enemy; and, when fairly taken and captivated, should be rescued from his grasp.* This is evidently the people that is now addressed:—

12. I, I am he that comforteth thee.

Who art thou, that thou shouldst be afraid of a man that shall die,

And of the son of man that shall be as grass!

13. And forgettest Jehovah thy Maker,

Who stretched out the heavens, and founded the earth:

And art in fear continually from day to day,

Because of the wrath of the oppressor;

As if he were ready to destroy.

But where is the fury of this oppressor?

14. The prostrate 'captive' is near to his release:†

And he shall not die in the dungeon,

Neither shall his bread fail.

15. For I, Jehovah, am thy Elohim,

He who stilleth the sea when its waves roar.

Jehovah Sabaoth is his name.

"Jehovah Sabaoth," as we have seen before, is a title of the great Redeemer; the Lord that cometh with his shining armies from heaven. HE, as we have learned before, appears at the last rescue of Jerusalem.

It is to HIM, in the character of the Deliverer of Zion, that the next lines are addressed, as appears from chapter xlix., verse 2.

* Psalm cvii.; Isaiah, xvii. and xviii., xxix., xlix. 24, &c.

† "The prisoner shall soon be released." —HORSLEY.

16. And I have put my words in thy mouth,
And I have covered thee in the hollow of my hand ;
To stretch out the heavens, and lay the foundations of the
earth ;
And to say unto Zion, Thou art my people.

“The word” “put into” the Deliverer’s “mouth,” is represented in the address to Zion that follows : —

17. Arise, arise,
Stand up, O Jerusalem,
That hast drank from the hand of Jehovah
The cup of his wrath !
The dregs of the cup of trembling
Thou hast drank, thou hast drained.

She had been hitherto the object of the divine displeasure ; she had drank of the cup of his wrath — a cup that caused “trembling,” or “reeling.” The intoxication of grief, and of mad despair, had rendered her incapable of making any exertion for her own relief. This consequence seems afterwards expressed : —

18. There was none to lead her,
Of all the sons she had brought forth ;
There was none to take her by the hand,
Of all the sons she had reared.

19. These two evils befell thee.
‘In’ the desolation and the destruction, who would condole
with thee ?
‘In’ the famine and the slaughter, who would comfort thee ?

The two evils were, I imagine, the calamity itself, and the being in her distress destitute of every comforter.

Thy sons fainted and fell.

20. At the head of all the streets 'were they' as the oryx in the
toils,

Filled with the wrath of Jehovah, with the rebuke of thy God.

This is evidently intended to predict, as other oracles have done before, the feebleness of Jerusalem in the last conflict, and her utter destitution of all human help. 'But, as we learned long ago, when "H^e seeth that her strength is gone," &c.; * then Jehovah with his own arm will accomplish salvation.

21. Since thus it is, hear thou this, thou afflicted ;

And thou drunken, but not with wine ;

22. Thus saith the Lord, Jehovah,

And thy Elohim, that contendeth for his people :

Lo, I have taken out of thine hand the cup of reeling,

Even the dregs of the cup of my wrath,

Thou shalt drink of it again no more.

But, as we usually find in this connexion, when Jerusalem's chastisement is finished, then comes the dreadful retribution on her adversaries : —

23. And I will put it into the hand of them that oppress thee,
Who said to thee, Bow thyself down, that we may pass over
thee :

And thou placest thy body as the ground,

And as the street to the passengers.

'A picture of the most tyrannical oppression on the one hand, and of the most abject wretchedness on the other: but too truly illustrated by the sufferings which this nation has often already endured from its enemies !

* Song of remembrance.

The season of her vindication, however, from all her wrongs, and of the perpetual triumph of her final salvation, is now anticipated.

SECTION IV.

Remarks on the Fifty-second Chapter.

ZION; in the character of a captive, is next addressed in the first verse of our fifty-second chapter. She is congratulated on her approaching deliverance, and invited to exchange the sordid garments of her captivity, and her lowly seat on the dust, for the robe and chair of state; for she is henceforth to sit as queen:—

1. **ARISE, arise,**
Clothe thee in majesty, O Zion!
Clothe thee with thy robes of state,
O Jerusalem, the holy city.
For no more shall enter into thee,
The uncircumcised or the unclean.
2. **Shake thyself from the dust, arise,**
Take thy seat, O Jerusalem!
Loose thyself from the bands on thy neck,
O captive daughter of Zion!
3. **For thus hath Jehovah said:**
Ye were sold for nothing,
And not with money shall ye be redeemed.

If the uncircumcised and unclean are no more to enter into Jerusalem, the conclusion is certain, that the above is addressed to this city on her final deliverance.

What follows contrasts their present captivity, and the anticipated deliverance, with the Egyptian bondage, and the deliverance therefrom:—

4. For thus hath the Lord Jehovah said,

My people went down to Egypt at first, to sojourn there ;
And when they had prospered,¹ they oppressed them for
nought :

5. And now what have I ' to do ' here, ² saith Jehovah,
For my people hath for no reason been taken away.

Their rulers make their boast of this, saith Jehovah, ³
And my name, day after day, is continually despised.

6. Notwithstanding, my people shall know my name in that
day, ⁴

For I am He that spake. Lo, I am here.

Whether this is spoken in prospect of the general deliverance from the present captivity of the tribes in their respective places of residence, or whether these words have a particular reference to a future capture, that drags some of the restored remnant into Egypt, we, perhaps, cannot determine. We know for certain, that after ravaging the Holy Land, the last enemy of Jerusalem gains possession of Egypt : and it is about this time, as we have already learned, that the Redeemer appears.—The tidings of this are next announced :—

7. How beautiful on the mountains are the feet

Of him that spreadeth tidings, that announceth peace !

¹ I consider **אשר** as the participle of the verb **אשר**.

the various readings, **אשר** and **אשר**.

² "Here," in the spiritual Egypt or Babylon—in all places of Israel's dispersion.

⁴ The second **לכן** is wanting in the Septuagint, Syriac, and Vulgate.

³ Adopting, with Bishop Lowth,

Of him that spreadeth good tidings, that announceth salvation,
Saying unto Zion: "Thy God is King."

The news of this glorious event, that the kingdom of Messiah is come, is represented as circulated by welcome messengers; running, as was customary in those countries, along the ridges of the hills, to spread the tidings far and wide over the country. The watchmen stationed at Zion are represented as catching with enthusiasm the sound of the report: and as Jehovah, for whom they wait, suddenly appears, they burst forth into shouts of joy and congratulation, in which the desolated places of Jerusalem are invited to join:—

8. The voice of thy watchmen!

They lift up their voices together, they shout aloud!

For they see face to face,

When Jehovah returneth unto Zion.

9. Break forth into singing, shout together for joy,

Ye desolated places of Jerusalem!

For Jehovah hath pitied his people,

He hath redeemed Jerusalem.

St. Paul, we should remark by the way, seems to point out an inceptive fulfilment of this prophecy, in the preaching of the glad tidings of the Gospel. The theme of its messengers was, "The kingdom of God is at hand." But "the kingdom was not, at that time, restored to Israel." Zion's watchmen did not then catch the sound, and rejoice in the glad exclamations. We have, however, our Lord's own word for it, that Jerusalem shall one day see him, and say, "Blessed is he that cometh in the name of the Lord." It is then that "Jehovah returneth to

"Zion." Again, we are told, that though the glory of the Lord first appears at Zion, it shall fill the whole earth:—

10. Jehovah hath made bare his holy arm,
In the sight of all the nations;
And all the ends of the earth behold
This salvation of our Elohim.

The following verses appear to be addressed to those of the Israelites that still remained among the nations at the time of the last conflict, but who were then being gathered by a miraculous providence, in order to their final restoration:—

11. Depart ye, depart ye, go ye out from hence,
Touch not the unclean thing;
Depart from the midst of her, purify yourselves,
Ye that carry the vessels of Jehovah.

12. For not in haste shall ye go out,
Neither shall ye proceed in flight;
For Jehovah is gone before you,
And the Elohim of Israel bringeth up your rear.

This appears to be an allusion to Israel's former passage through the desert, when the ark, and all its sacred furniture, were borne in solemn procession by the priests and Levites. This, I think, is more probable than to suppose an allusion to the delivery of the sacred vessels to the Jews, when they returned from the captivity of the literal Babylon; because Egypt, and not Bābylon, is referred to in the foregoing verses as the type of Israel's last tyrannical oppressor.

SECTION V.

The latter Part of the Fifty-second, and the Fifty-third Chapter.

THE division of the chapters should have been in this place, beginning with the thirteenth verse. This divine oracle contemplates the future greatness and glory of the Messiah; but states, at the same time, with great clearness, that “he must first suffer many things,” and be rejected by his professed people; and “by their wicked hands be delivered up,” so that he may be offered as a propitiatory victim for the sins of his people. No doubt this was one of the many passages on which the risen Saviour grounded his reproof of the two disciples journeying to Emmaus, when they were at a loss to reconcile the sufferings and death of Jesus of Nazareth with his claim to be the promised Messiah — “Then he said to them, O fools, and slow of heart to believe all that the prophets have written; ought not Christ to have suffered these things, and to enter into his glory?”

The context, we shall bear in mind, has led us to the manifestation of the Redeemer in his glorious majesty to Zion, who was prepared to welcome him with loud hosannas. But the heavenly vision now points to him in his humiliation, and seems to say: This is he that is to be exalted so high: but this can only be after a season of the lowest debasement, and most afflictive sufferings; for so the redemption of his people requires: —

13. Behold my servant shall prosper,¹
 He shall be raised, and exalted, and become exceeding
 great.
14. Like as many were shocked at 'seeing' him,
 His countenance marred more than man's,
 And his form more than that of the sons of men;
15. So shall he astonish many nations,²
 Before him shall kings shut their mouths.
 For what had not been told them shall they see,
 And what they had not heard shall they discern.

The subjection of so many of the civilized nations of the earth to the religion of the once afflicted, rejected, and crucified Messiah, may be supposed to be an inceptive fulfilment of this prophetic picture. But its full amount, we cannot doubt, is to contrast together the appearance of the Redeemer at his first and at his second coming. Many were offended at him at his first appearance, and were shocked at the spectacle of misery and grief which he then exhibited. So on his future appearance shall the excess of his splendour and majesty, surpassing all that had been heard or seen, be the astonishment of monarchs and nations.

¹ So Bishops Lowth and Stock, or "shall grow mature in wisdom," or "shall become firm in strength."
 —See SIMON *in verbo*.

² See Bishop Lowth's note. He inclines to the conjecture of Dr. Durell, that the true reading was מרר, which comes near to the βαυμασθῆαι of the Septuagint. He quotes Dr. Jebb's translation; "So

many nations shall look on him with admiration." Bishop Stock has, "So shall he startle many nations." Simon renders מרר, "exultare faciet admiratione (propriè سالىت, exsiliit, expersus fuit saliendo) salire, exultare, fecit lætitia." Horsley retains the sense of "sprinkling."

But the vision forebodes that "all will not believe" this report concerning the divine destination and future greatness and exaltation of this poor, afflicted, and despised man, whom they contemplate growing up among them:—

1. Who hath believed our report,
And to whom hath the arm of Jehovah been revealed?
And in whose sight did he grow up as a sucker,
And as a shoot out of the thirsty soil?

That is to say, who contemplated, or, how few did contemplate, the Saviour in his humiliation as that shoot from the root of Jesse, the subject of so many prophecies, who was afterwards to become so great! No, he was "a stone of stumbling and rock of offence to both houses of Israel."

2. He possessed no form nor majesty,
And we looked on him, but he had no appearance that we
should desire him.
3. He was despised and rejected of men,¹
A man of sorrows, and acquainted with grief.
He was as one² from whom we hid our faces,
He was despised, and we esteemed him not.³
4. Notwithstanding, he took off our griefs,
And loaded himself with our pains:⁴
Yet we esteemed him stricken,
Smitten of God, and afflicted:

¹ מל אים, malim exponere
desertum à viris. Coll. rad. خذل
desertus fuit.

² "מסתר, absconsio faciei, quæ
fit ex fastidio et contemptu; meto-
nymicè ejus objectum."—SIMON,

³ Or, "esteemed him as

nought," despised him, and feared
no consequences.

⁴ Both the words here rendered
"griefs" and "pains" may refer to
the sufferings both of mind and
body. נשא signifies, not only "to
bear" or "carry," but also "to

5. But he was wounded for our transgressions,
He was bruised for our iniquities;
The chastisement for our correction¹ ' was laid' upon him,
And by his stripes we were healed.
6. All we, like sheep, have gone astray,
We have turned aside each to his own way.
And Jehovah hath caused to light on him
The iniquity of us all.
7. He was brought forward and he was questioned,²
But he opened not his mouth:
Like a lamb that is borne to the slaughter,
And as a sheep before her shearers is dumb,
So he opened not his mouth.
8. By the authority and by the sentence ' of the judge' he was
taken off,
But his generation who can declare?³

lift up," in order to take on or off, as a burden: so that the quotation in St. Matthew is clearly contained in the original: *Αυτός τὰς ασθενειας ἡμῶν ἔλαβε, καὶ τὰς ἡμετέρας ἑβαστασεν*. And this aggravated the ingratitude of the people, in despising him who visibly relieved their griefs, and who, they should have known, in his own affliction bore the burden for them.

¹ "The chastisement that makes us perfect," according to that of the apostle, "in bringing many sons to glory, 'he was' made perfect through suffering."

² *wn*, *exegit*, *veluti creditum pecuniam à debitore—etiam poenas ab aliquo exigere*. Thus Bishop Lowth translates:—"It was ex-

acted, and he was made answerable;" which Horsley approves. But we may derive from *wn*, *accepit*, *appropinquavit*, *niph. præter*. "*accedere factus vel jussus*," "*adductus*,"—"He was brought forth, and being required to answer," &c.—KENNICOTT. Compare chap. xli. 1, 21. *נִרְוָה*, "*exoratus respondere*."—BUXFORM. "*Ad respondendum coactus est*."—SIMON.

³ See Bishop Lowth. For *נִרְוָה* compare Judges, xviii. 7.

"After oppression and condemnation, he was accepted, And who can [bear to] reflect on the men of his generation?"

PARKHURST.

Bishop Lowth renders, "And his manner of life who would de-

Verily, he was cut off from the land of the living;
Through the transgression of my people was he stricken;

9. And his grave was appointed with the transgressors,¹
And with the wicked was he in death:²

Not for any wickedness that he had done,
Nor for any guile that was in his mouth.

10. But Jehovah accepted his grief in his affliction,
³That his soul should be made a trespass-offering.

He shall see a seed 'that' shall prolong 'their' days,*
And the pleasure of Jehovah shall prosper in his hand.

11. He shall see of the travail of his soul,
And shall be satisfied in knowing 'whom' he shall justify;
Righteous 'is' my servant for many,
And he doth load himself with their iniquities.

clare?" and supposes an allusion to a proclamation which was accustomed to be made concerning condemned criminals, that if any man could offer proof of their innocence, they were to appear and declare it. The meaning, however, here given to the word מן, "manner of life," has been much questioned. I rather think we should understand it in the usual sense, for an age, or period of time or life. The meaning will then be;—By the sentence of death he was taken off indeed, but what mortal could point out the period of his ex-

istence? From the land of living men, it is true, he was cut off; but his "years are through all generations." Compare the close of the hundred and second psalm.

¹ "Cum affixo מן mortis ejus vel suæ." Jes. liii. 9. Posses tamen l. c. legere מן מן mausoleum ejus.

² מן "improbis, scelestis. Coll. Arab. عثر cæpitare, impingere, pedem offendere," &c.—SIMON.

³ מן, "Upon the supposition that, since." Ezek. xxiv. 6. See Parkhurst in מן.

* Compare Psalm cii. 28.

12. Therefore will I assign him a portion from the many,
And with the strong 'ones' shall he divide a prey.¹

Because that he hath poured out his soul unto death,
And was numbered with the transgressors.

And because he hath taken off the sins of many,
And hath interposed on behalf of transgressors.

This beautiful episode, so clearly stating the vicarious nature of the sacrifice of Christ, belongs not indeed to the proper subject of this work; but it was necessary that we should include it in our view, in order to show the connexion of what follows. For the next chapter certainly opens with a description of what belongs to the SECOND ADVENT; and the connexion seems to be this. As the Saviour at the first advent is rejected, and none appear to believe the Gospel report, which alone can save their souls; yet He, notwithstanding, is destined to carry into execution all the purpose of his Father's will, and to conquer, and to reign: so his church, Zion, though become a disconsolate widow, no longer seeming to bear

¹ I somewhat suspect that these two lines should be rendered;—

“Therefore will I assign him many
for his portion,
Ay, numbers shall he divide as
his spoil.” *

* Bp. Horsley renders thus:—

“But it was the pleasure of Jehovah; suffering overwhelmed him.

Upon condition that his soul
make a trespass-offering,

He shall see a seed, which shall
prolong its days;

And the pleasure of Jehovah
shall prosper in his hand.

The record of the toil of his soul
he shall see, [as seed which]
shall be fed to the full with
the knowledge of him;

The Just One shall justify the
slaves of mighty ones,
And himself shall take the burden
of their iniquities.”

children to her mystic spouse, shall, in a miraculous manner, find herself at last to be still the joyful mother of a numerous family.

SECTION VI.

On the Fifty-fourth Chapter.

1. SHOUT for joy, thou barren that barest not,
Break forth with shouting and rejoice, thou that hast not
travailed :

For more are the children of the desolate,
Than the children of her that hath her husband, saith Jehovah.

THE parallel passages will render it evident that Zion is here addressed in prospect of her glorious state in the last days. She had long been in the condition of a barren woman, a woman separated from her husband, a disconsolate widow, who saw no children growing up around her. Such is the situation of Zion, or the Israelitish church, at this present hour: but, as in chapter xlix. 18, the church is saluted as becoming on a sudden the joyful mother of children; and we shall find that this is a standing metaphor to represent the glories of the church at the time of Christ's appearing. There may, perhaps, be intended a contrast between the Gentile Gospel church and the church of the circumcision, in the comparison of the woman still possessing her husband and the divorced or widowed woman. But, however this may be, the oracles of God have all along declared, that in the restoration of Israel to its former relation to God, commence the glories of the Messiah's kingdom: and we remark that one of the peculiarities of the symbol is, the former disconsolate widow finds herself on a sudden surrounded with her

numerous progeny, which she wonders to behold. Now, we have had reason, from the prophecies which have already fallen under our notice, to think that this is not to be understood merely of the gathering of the living Jews and Israelites, but of the appearing also at this time of the blessed dead with Christ in glory. And this explanation is strongly corroborated by St. Paul's quotation and application of the passage before us.

He is pursuing the allegory of Hagar and Sarah: — "For this Agár," he says, "is Mount Sinai in Arabia, and answereth to Jerusalem that now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, *Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband.*" *

This is most important as a key to the interpretation of these mysteries. "Jerusalem," the "mother of all" the spiritual seed, is the symbol of a society "above:" and this society is distinguished from that people who then possessed the sacred city upon earth. The Jerusalem above must denote "the church of the first-born written in heaven," "the souls of just men made perfect." St. Paul assures us, that the symbol of the rejoicing mother of children relates to this Jerusalem; but how it can relate to this blessed society, except in the view of their suddenly appearing to occupy, in some sort, the desolated mountains of Zion, I believe it were impossible to show. The Jerusalem above, if you have respect to her abode in heaven, can never have been a widow, or disconsolate, or as a barren woman that did not bear. This must be

* Gal. iv. 25, &c.

symbolical of the Israelitish church, and locally of the holy city, the now desolated Zion and Jerusalem. She must be the barren that did not bear, who shouts for joy to see herself on a sudden the mother of a numerous progeny. But if, as we are assured, at this very time she becomes identified with the Jerusalem above, the mother of all the believing seed of Abraham: then that “new Jerusalem must come down out of heaven;” and what follows must relate to the church in its triumphant and glorified state; and it is confirmed that its locality, in some sort, is to be on those very mountains of Israel now desolate: and this is the favour which God bestows in the last days upon his people and upon his LAND.* Here, too, is the fulfilment of the promise “to Abraham and to his seed,” that he should be “heir of the world”—that “in him and in his seed should all the families of the earth be blessed,”—and that “the land of Canaan” should be given him “for an everlasting possession,” given to him in the character of “the father of the faithful;” which, as a type or symbol, is equivalent “to Jerusalem,” “the mother of all” true believers. Most important, then, to every Christian believer, in this point of view, is the prophetic description which follows; for if *we* believe in Christ, then are *we* Abraham’s seed, and heirs according to the promise.¹

* Deut. xxxii.

¹ “This sense of the prophecy, as describing the prosperity and pre-eminence of the Hebrew church, is so very manifest, that no other exposition would ever have been invented, had not a just abhorrence of the doctrine of a mil-

lennium, in the form in which it was taught by some of the ancient heretics, made St. Jerome, and other great men of antiquity, studious to interpret every thing in the manner that might be the most contrary to it.”—HORSLEY.

2. Enlarge the space of thy tent,
Let the curtains of thy dwellings be extended.
Spare not, lengthen thy cords, and strengthen thy stakes,
3. For on the right hand and on the left shalt thou burst forth.
And thy seed shall inherit the nations,
And they shall cause the desolated cities to be inhabited.
4. Fear not, for thou shalt not be confounded;
Be not abashed, for thou shalt not be put to shame:
For thou shalt forget the reproach of thy youth,
And the shame of thy widowhood shalt thou remember no more.
5. For thy Maker is thine Husband,
Jehovah Sabaoth is his name.
And thy Redeemer, the Holy One of Israel,
Shall be called the Elohim of all the earth.
6. Truly, as to a woman forsaken and grieved at heart,
Hath Jehovah called to thee;
And as to a wife of youth when she had been rejected,
Hath thy Elohim addressed thee.
7. For a small moment I forsook thee,
But with great affection will I take thee again.
In a little anger, I hid my face for a moment from thee,
But with eternal tenderness have I loved thee.

We may remark, all that the people or the land has endured for so many ages is but a little—"for a moment," in comparison of "the eternal weight of glory" that "is to be revealed." I say "people and land," for such is the style of Scripture, and used, as we have seen, not without reason, in respect of what is to take place hereafter.

We should bear in mind that in present circumstances it is not, individually, the unbelieving Jew that is interested in these promises; they are "the branches of the

olive" "cut off," "the children of the kingdom" "cast out."—Believers among the Gentiles are the only church that now is, and they individually are partakers of these promises: they are "the holy people," "the Israel of God," "scattered abroad:"—only that, as they know from prophecy, the "casting off of the natural branches" was the occasion of the kingdom of God being given to them at first; so they know that all their most glorious expectations are fixed on that era when the God of Israel, now waiting among them, "shall have mercy on his land and his people."

The eternal duration of the prosperity of the new Jerusalem is next clearly stated:—

Thy Redeemer, Jehovah, hath said,

8. Surely, as the waters of Noah is this to me;

As I swore,

That the waters of Noah should no more overflow the earth:

So have I sworn,

That I will not be displeased with thee, nor rebuke thee.

9. For the hills shall be removed,

And the mountains shall be overthrown;

But my tender love shall not be removed from thee,

Nor shall the covenant of my reconciliation be overthrown.

No scenes, such as have been so often exhibited, of the people of God chastened for their sins, can ever occur again. In respect of such a reverse of prosperity, the church will be situated, as this present world is, with respect to a flood of waters, similar to that which in the days of Noah overwhelmed the earth. The Lord was pleased to stipulate, and solemnly to swear over the symbolical sacrifice of Noah, that he never would again destroy the earth by a flood: so that the waters of Noah

can flow back no more, being barred by the oath and covenant of Jehovah. So does he swear with respect to his glorified church, which is hereafter to be identified in some manner with Jerusalem restored, that she shall never more endure the marks of the divine displeasure, or the rebuke of her God:—not even that displeasure and rebuke which the chosen family, the spiritual Israel, is now exposed to, for the enforcing of godly discipline, under the correction of a loving Father, “scourging every son whom he receiveth.”

Such will be the state of celestial perfection the church will then have attained, that the rod of correction will be no longer necessary. It is this celestial perfection and glory that is symbolized by the figurative language that follows:—

- Jehovah, who loveth thee, hath said,
 11. O afflicted, tossed with tempest, and not comforted,
 Behold, I lay thy stones of alabaster,¹
 And thy foundations of lazulus;
 12. And I will make thy pinnacles of sparkling gems,
 And thy gates of shining stones,
 And all thy barriers of precious jewels.

Surely, whatever this figurative language may import, this can be none other but that “city” in “the heavenly country,” which the ancient patriarchs sought and expected,—“a city which hath foundations, whose Builder and Maker is God!” This city, with all its blessed inhabitants, we shall find hereafter; is one day to come down from God out of heaven, to be the glory of the renovated earth. Again we read:—

¹ “*Gypsum* intelligit Gussctius.”—See Simon.

13. And all thy children shall be taught of Jehovah,
And great shall be the perfection of thy children;
14. In righteousness shalt thou be established.

No hypocrites are here, no place is left for partial ignorance; for "that which is in part" is "done away," and "that which is perfect is come." All the children of the new Jerusalem are to be immediately and fully inspired by Jehovah, or, as we may understand the words, "all thy children shall be such as were once on earth, the disciples of Jehovah." He that once taught his chosen few to "draw them" to Christ, will now cause them "to know as they are known," and will consummate their perfection. By the righteous execution of all the promises of God, the church will be vindicated in all her rights, and all her members "conformed to the image of the only begotten Son of God." This is the predestinated "fulfilment" or "completion" for which the people of God are waiting: and of this "the spirit of adoption," now "received," is but "the earnest" and "a first fruits," —the first fruits of this future harvest of heavenly blessedness. Moreover, this state is permanent; the inhabitants of this city fear no evil; —

Be thou far from violence; truly, thou shalt not fear it;
And from terror, for it shall not come near thee.

Notwithstanding, we learn that there will be an attack meditated, at a certain period, against this "city of the saints:" yet it will be meditated in vain; and there are now no hypocrites in Zion to be afraid.

15. Lo, *HE* will surely stir up war, but not from me,
Whoever warreth against thee shall fall for thy sake.

16, Lo, I have created the workman that bloweth up the coals
into a fire,

And procureth instruments of his work,
And I have created the waster to destroy.

17. No weapon that is formed against thee shall succeed,
And every tongue that ariseth against thee in judgment thou
shalt condemn.

This is the inheritance of the servants of Jehovah,
And their vindication is from me, hath Jehovah said.

Who this emphatic *HE* is, a future oracle will explain: no mortal foe. The last enemy of Jerusalem among the nations of the earth had perished on the mountains of Israel at the beginning of the second advent; but this is the great adversary, the devil, or Satan, released — and as it should seem from the oracle I am anticipating, millions with him, whom he hath deceived — and permitted to show once more his impotent and now not feared rage against the people of God. Former enemies of Jerusalem had a commission from God to chastise her for her sins; therefore they had power to injure her. But this is no longer the case; and therefore Satan, though he may be permitted to rage, cannot inspire a fear in the holy city.

SECTION VII.

On the Fifty-fifth Chapter.

THE prophecy, according to its wonted manner, again *resumes*, and evidently places us at the era of the Gospel call. Israel, as appears from the sequel, is particularly

addressed; but these invitations are equally suited to those among the Gentiles that can receive them. For the blessing of Abraham is now come upon the Gentiles, and to them also has God given repentance unto life. "Repentance and remission of sins" is now, by the great Teacher's order, to be "preached in his name among all nations, beginning at Jerusalem." * The "Gospel," as St. Paul observes, "is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." †

1. Ah, every one that thirsteth,
Come ye to the waters;
Even he that hath no money,
Come, divide and eat;
Ay, come, divide without money,
Even wine and milk without price.

The free invitation of the thirsty to streams of water, and of the hungry poor to come and feast on delicacies, may be considered as a standing emblem for the Gospel call, to all those that are taught of God to feel their spiritual wants. They are commanded to satisfy their utmost need in the rich and free provisions of a Saviour's bounty. Invited to this feast, as our Lord has taught us in the parable of the marriage supper, the generality of the Jewish nation refused to come. But some would be found poor in spirit, and would be rendered susceptible of a sense of their spiritual wants:—

2. Why spend ye your money for that which is not bread,
And your labours for that which satisfieth not?

* Luke, xxiv. 47.

† Rom. i. 16.

Hearken diligently unto me, and ye shall eat that which is
good,
And your soul shall delight itself in fatness.

3. Incline your ear, and come unto me ;
Hear, that your soul may live.

And I will make with you an everlasting covenant,
Even the loving kindnesses of David truly pledged.

Every one who heareth and obeyeth the Gospel call, shall be received into the covenant of God, and be entitled to all its privileges, even those future glories symbolized by the throne of David. A share in the Redeemer's kingdom is pledged to all the believers of the Gospel message, "even us whom he hath called, not of the Jews only, but also of the Gentiles."

4. Lo, yet have I appointed him a witness to the nations,
To be a leader and commander to the nations.

5. Lo, nations that thou knewest not shalt thou call,
And nations that knew not thee shall run to thee ;

For the sake of Jehovah thy God,
And of the Holy One of Israel, for he hath honoured thee.

"Hath honoured thee," or "hath beautified thee with his presence;" all this evidently implies, that they are, in the character of the city and people of the Great King, to take the supremacy among the nations upon earth.

The two next verses contain a striking call to a sinful world, a call always worthy of all acceptance to those whose hearts are opened to receive it; and which—though sounded in vain in the ears of them that are *dead in trespasses and sins*, and though it serves but to increase *their* guilt—accomplishes a peculiar purpose of God in quicken-

ing with spiritual life that “remnant of all” that is saved,
 “according to the election of grace.”¹

6. Seek ye Jehovah while he may be found,
 Call upon him while he is near.

7. Let the wicked forsake his way,
 And the unrighteous man his purposes;

¹ “In the first three verses of this chapter, Messiah seems to be the speaker; in the fourth and fifth verses, Jehovah is the speaker; in the fourth verse, Jehovah speaks of the Messiah, in the fifth to him; in the sequel, the prophet to the people, in the name of Jehovah.

“The Messiah’s call, in the first three verses, is either general to all mankind, or particular to the Jewish nation. Water, wine, and milk, denote the doctrine of the Messiah, and the evangelical means of salvation. If the call be general, the no bread, on which men expend their silver; and that which satisfieth not, on which they bestow their labour, are the expensive rites of the idolatrous religions, and the laborious researches of human philosophy. If the call is particular to the Jewish nation, the no bread, and that which satisfieth not, are the worldly gains of merchandise and brokerage; upon which the Jews in their dispersion have been so remarkably intent, which satisfy not the desires of the inner man, and afford no nourishment for the spiritual life. The Jews

are addressed in the character of merchants intent on gain. A commodity is offered which may be purchased without price, and obtained without labour—the means of salvation gratuitously dispensed. See Houbigant’s notes on the beginning of this chapter. His exposition must seem too refined, unless the allusion to the promises in the Old Testament (the sure mercies of David) be thought to indicate that the call is more immediately to the Jews. But the mercies of David here intended being the perpetuity and universality of the dominion of his descendant, the mention of them is not beside the purpose, if the call be generally understood: and it is remarkable, that immediately after the mention of the stability of these mercies by the Messiah, Jehovah, taking up the discourse, declares the appointment of Messiah to be a witness, a leader, a preceptor, to the peoples; as if this appointment ensured the completion of the promises to David.”—HORSLEY.

And let him return to Jehovah, that he may have pity on him ;

And to our God, for he will abundantly pardon.

8. For your purposes are not my purposes,
Nor your ways my ways, Jehovah hath said.

9. For high as the heavens are above the earth,
So are my ways high above your ways,
And my purposes above your purposes.

The call of God regenerates the heart; hence the children of God are said to be begotten by the word: "If any man be in Christ, he is a new creature; old things are passed away, all things are become new." The repentant sinner changes his course, and walks in the ways of God; his schemes and purposes are altered. This is true with respect to every individual who is raised up as a spiritual child to Abraham; and it is to be so with all his natural descendants, when the Lord shall take away the stony heart out of their flesh, and has given them a heart of flesh: and in this change there is nothing more remarkable than the surrender, which the convert of divine grace makes of his own wisdom, and of his own thoughts, respecting the ways of God in his dealing with mankind: the things of God, which appeared to him as foolishness before, are now understood, and appear in all their grandeur and beauty. This is especially the case with respect to the doctrines of divine influences, which are evidently alluded to in the following verses:—

10. For as the rain descendeth,
Or the snow from the heavens,
And returneth not thither ;

But supplieth moisture to the earth,
And maketh it to bring forth and bud ;

That it may produce seed for the sower,
And bread for the eater.

11. So is my word that goeth out of my mouth,
It returneth not to me fruitless ;
But it effecteth that which I willed,
And accomplisheth that for which I sent it.

We learn, therefore, from this passage, that “ the gift and callings ” of God, which, from their general language, may seem on some occasions to be vouchsafed in vain, as to the intention of the Giver, have always a definite and designed object ; in regard of which, they neither do nor can fail, but accomplish all the purpose of God’s grace. This is true of the work of redemption that is now going on among the Gentiles’ churches ; they are a people “ called according to his purpose.” But the context demands that we should apply this language first to Israel. It might be asked, Have not all the favours of God to *this* people proved fruitless, as the rain that falleth on the barren ungrateful soil ? Who hath believed our report ? — The word spoken hath not profited them, not being mixed “ with faith in them that heard it.”

We shall remember the apostle’s reflections, when he contemplates this state of things in the Israel of the first advent, and expresses his “ heaviness and continual sorrow of heart,” while he contemplates so many privileges bestowed on his “ kinsmen according to the flesh,” apparently without effect. He says, “ Not as though the word of God hath taken none effect,” or “ failed,” or “ foundered in its course,” or “ fallen to the ground ” short of its aim. “ For,” he assigns his reason, “ they are not all Israel that are of Israel.” God’s designs of mercy to the real Israel have, therefore, never been

frustrated, nor rendered inefficient or ineffectual. As then, therefore, "a remnant according to the election of grace" was quickened among the natural seed of Abraham, and a believing people united to them from the Gentile nations, which was God's special design in sending forth his word at that time; so shall God's declared design — that when "this fulness of the Gentiles be come in," "all Israel shall be saved," and "the Redeemer come to Zion"—be equally and as completely effected in its appointed season.

The miraculous passage of the desert is again before the prophet:—

12. Surely with joy shall ye go forth,
And be conducted in peace.

The mountains and hills
Shall break forth before you into singing,
And all the trees of the field shall clap their hands:

13. And instead of the thorn shall spring up the pine,
And instead of the bramble shall spring up the myrtle:
And it shall be to Jehovah for a memorial,
And for a perpetual sign that shall not be cut off.

We may say then, at this present moment, the ignorance and unbelief of the Israelites is an impediment in the way of all those glories which the universal church is looking and waiting for; because it is ascertained from prophecy, that they must first be gathered, and be restored to the God of their fathers, and to their own land. Some assert this to be a most unlikely event. It is enough that the zeal, or ardent affection, of Jehovah Sabaoth shall accomplish this in its season.

SECTION VIII.

The First Part of the Fifty-sixth Chapter.

THE eight first verses of the fifty-sixth chapter should form a section by themselves.

1. THUS hath Jehovah said,

Observe ye judgment, and do righteousness ;
For my salvation is near to come,
And my righteousness to be revealed.

2. Blessed is the man that doeth this,
And the Son of man that holdeth it fast.

That observeth the Sabbath, and not to profane it ;
And keepeth his hand from doing any evil.

—The people of God, “ whose hearts are directed into the love of God, and patient waiting for Jesus Christ,” are to “ commit themselves to him in well doing.” I think it will appear from the sequel, that the first erection of the Gospel church in the days of the apostles, is principally in view of the Spirit of prophecy. That church was to be composed of a remnant, both of Jews and Gentiles. The terms “ man,” “ son of man,” seem to extend the privileges of the kingdom : and the mention of the Sabbath may not only refer to that ordinance as kept by the Jewish proselyte, but also to the Christian Sabbath about to supersede it. The observance of this institution upon a true principle of faith, as well as the submission to the moral law in general—“ in Christ,” and in “ newness of spirit”—would be the sure proof of discipleship among

that people, who were “ turned to God from idols to serve the living and true God, and to wait for his Son from heaven, whom he had raised up from the dead : ” and, I think, we may distinguish in this passage a special regard to the Jewish proselytes, who, at the erection of the Gospel church, were prepared by believing the writings of Moses to receive the faith of Jesus Christ,

3. And let not the son of the stranger speak,
Who hath joined himself unto Jehovah, saying,
Jehovah hath utterly separated me from his people.

And let not the eunuch say,
Lo, I am a withered tree !

4. For thus hath Jehovah said of the eunuchs,
Who shall keep my Sabbaths ;

And shall choose that in which I delight,
And shall hold fast my covenant ;

5. That I will give them a place in my house, and within my walls ;

And a name better than of sons and daughters :

An everlasting name will I give them,
That which shall not be cut off.

6. And the sons of the stranger that cleave to Jehovah,
To minister to him, and to love the name of Jehovah,
And to become his servants :

Every one who observeth the Sabbath, not to profane it,
And holdeth fast my covenant :

7. I will even bring them to my holy hill,
And will make them glad in my house of prayer ;

Their offerings and their sacrifices
Shall be acceptable at mine altar ;

For my house shall be called the house of prayer,
For all nations, hath Jehovah said :

8. Collecting the outcasts of Israel,
I will collect more to him besides those that are collected of his.

The Israel of the first advent about to be received into the Christian church is, as we have observed, in the view of the prophecy. It was certainly a feature of that era, that besides the natural Jews, there was a great multitude of proselytes all over the civilized world, that had embraced their religion, and were accustomed to go up to Jerusalem to worship at the temple. That the greater part of these proselytes, like the mass of the Jewish people, were "children of hell," according to our Lord's rebuke, is but too certain. Yet, as we find at that time, some in Jerusalem "waiting for the consolation of Israel;" so we know that there were, among the strangers and proselytes, "devout men from every nation under heaven." And it appears from the narrative of the New Testament, that a very large portion of the Gentiles, who were added to the Christian church, had been previously Jewish converts or proselytes; as Cornelius, the eunuch of Ethiopia, and many of the multitude of believers that were brought to the knowledge of Christ at the day of Pentecost. The passage, therefore, before us contains a promise to the sincere proselytes, that their worship should be accepted, and that they should be admitted into the full possession of the privileges of his people, when the promises made to the fathers should be fulfilled. While the Mosaic law was in force, the stranger was debarred from many privileges in the family of God; and the eunuch was, by an express statute,* excluded for ever from the congrega-

* Deut. xxiii. 1.

tion of the Lord. But now the "middle wall of partition was to be broken down," and all disqualifying clauses were to be removed. In Christ Jesus there is neither "Jew nor Gentile, male or female, bond or free." The most despicable and injured of the human race are no longer excluded, but shall be saved among the remnant of the true Israelites.

Our Lord's quotation of the latter part of the seventh verse, and application of it to the temple as it stood at his first advent, is a corroboration that this exposition of the prophecy is correct. Though his words, his mysterious act of cleansing the temple from its pollutors, as well as the prophecy before us, may still have a farther reference to a future condition of that temple and holy mountain, which with Jerusalem, at the time of our Lord's observations, was about to be "trodden under foot of the Gentiles, till the times of the Gentiles should be fulfilled;" and then, as we have seen, was to be gloriously restored.

SECTION IX.

The latter Part of the Fifty-sixth, and the Fifty-seventh Chapter.

WITH the ninth verse should commence a new section; and the transition is most remarkable. It opens by denouncing great harm and destruction to the flock, just said to have been collected:—

9. All ye beasts of the field, come to devour,
All ye beasts of the forest.

“I know this,” saith St. Paul to the elders of Ephesus
 “that after my departure shall grievous wolves enter in
 not sparing the flock :” and this exposure of the flock, it
 is intimated, would be brought about by the corruption,
 the ignorance, covetousness, and profligacy of the Chris-
 tian priesthood.¹

10. His watchmen are blind, they are all ignorant,¹

They are all dumb dogs,

They cannot bark :

11. Dreaming,² stretched at length, loving to slumber ;

Yet are they dogs of great appetite,

They know not how to be satisfied :

And as for these shepherds,

They heed not to understand.³

All are looking to their own ways,

Each for his gain from his quarter.⁴

12. “Come along, I will fetch wine,

And let us take our fill of strong drink :

And as to-day, so shall to-morrow be,

Great! Ay, far more abundant.”⁵

What a picture is this of the corruption, the venality,

¹ “*רָא*, at the beginning of the tenth verse, has no antecedent but *יִשְׂרָאֵל* in the eighth; the discourse, therefore, is continued: and Vitranga makes this an argument, that the tenth, eleventh, and twelfth verses are to be understood of a corrupt hierarchy in the Christian church.”

² *הָמָּה*. deliravit, ut Arab. *هذلي* et *هذي*, deliravit vel per somnum vel per morbum.

³ Perhaps, “Know not how to teach.”

⁴ *קָצָה*, “aliquando pro universitate sive toto sumi volunt, ut Gen. xix. 4; Jer. li. 33; Psalm xix. 15, etc.” &c.—SIMON.

“‘From the highest to the lowest.’—Jerome and Bp. Lowth.”
—HORSLEY.

⁵ See Bishop Lowth’s translation.

and profligacy of the Christian clergy, which, in point of fact, began very early to take place in the church, and continued for many ages. One cannot help thinking our poet Milton had this passage in view in his *Lycidas* : —

— Enow of such as for their bellies sake
 Creep, and intrude, and climb into the fold.
 Of other care they little reck'ning make,
 Than how to scramble at the shearers' feast,
 And shove away the worthy bidden guest;
 Blind mouths! that scarce themselves know how to hold
 A sheep-hook, or have learn'd ought else the least
 That to the faithful herdman's art belongs;
 What recks it them? What need they? They are sped;
 And when they list, their lean and flashy songs
 Grate on their scrannel pipes of wretched straw;
 The hungry sheep look up, and are not fed;
 But, swoll'n with wind, and the rank mist they draw,
 Rot inwardly, and foul contagion spread:
 Besides what the grim wolf with privy paw
 Daily devours apace, and nothing said, &c.

CHAPTER LVII.

1. THE righteous hath perished 'from off the earth,'
 But no man considereth:
 The beloved¹ have been gathered in,
 While none perceiveth.
 Surely from the evil is the righteous gathered,
 He shall go in peace:
 They shall rest on their beds,
 To walk each 'in a way' made straight before him.²

The two last verses quoted are certainly somewhat

¹ Literally, men of loving kindness, or who are the objects or possessors of grace.

which God will render prosperous. For this translation compare *Judg.* xviii. 6.

² Made straight before him, or

obscure. I think they refer to the great diminishing of the mystic body of Christ, so that its members come at length to be almost removed out of the sight of men; and are few indeed, in comparison of the multitude of false teachers and carnal professors: compare Psalm xii.: "Help, Lord, there is not one godly man left," &c.; and also chap. xxiv. 16, &c. of this prophet. The last verse is parallel to Revelation, xiv. 13; "Write, from henceforth blessed are the dead, who die in the Lord. Even so, saith the Spirit, for they rest from their labours, and their works do follow them."

From the connexion it is evident, that what follows in the prophecy relates to the same apostate church, from whence the righteous had perished; "The faithful city" now "become a harlot" — the propagator of the most abominable idolatries. It seems to mark a progress in corruption:—

3. But ye, approach hither, ye sons of the sorceress,
Ye seed of the adulterer and the harlot.
4. Of whom do ye make your sport,
At whom do ye widen the mouth, and loll the tongue?
Are ye not apostate children, a spurious seed?
5. Consoling yourselves with ¹ idols under every green tree?
Slaying the children in the valleys,
Beneath the prominences of the rocks.
6. Among the smooth stones of the valley is thy portion;
They, they are thy lot.
Even to them thou pourest thy drink-offering,
Thou offerest up thy meat-offering.

The prophecy means, by specifying all the idolatrous

¹ Or, "moaning unto."

practices and gross superstitions of the times—from the cruel butchery of infants, to the weak superstition of adoring smooth stones—to represent the future abominations of apostate and idolatrous Christians, who would very closely, in a general point of view, copy the practices of their heathen ancestors.

The highly fraught picture of the abandoned adulteress, which follows in this connexion, cannot be mistaken. It is a standing emblem of an apostate church. The king, in the ninth verse, is, no doubt, the symbol of the sovereign authority in the Christian kingdoms of the earth. But subsequent oracles must be consulted, to enable us to decipher more clearly the “MYSTERY BABYLON, the “GREAT WHORE,” the “MOTHER OF HARLOTS,” “THAT COMMITTETH FORNICATION WITH THE KINGS OF THE EARTH.”

Is it in these things I could acquiesce? ¹

7. Upon a high and lofty hill hast thou placed thy bed,
Thither hast thou ascended to commit whoredom.

8. Behind the door also, and on the door post, ²
Hast thou placed thy remembrance.

For thou hast departed from me,
And hast gone up and enlarged thy bed.

Thou hast made a covenant with them,
Thou hast loved their bed, thou hast struck hands. ³

9. Thou didst go to the king with ointment,
And didst multiply thy perfumes:
And thou sentest thy messengers afar off,
And hast debased thyself even to hell.

¹ Bishop Stock.

² So Bishop Stock, but see

³ “Where the household gods Simon on τ.
were placed.”

10. Thou hast wearied thyself by the length of the way,
 ' Yet' thou saidst not, " It is desperate."¹

Thou hast found a recruiting of thy strength,
 Therefore thou hast not fainted :

11. And whom is it that thou hast dreaded,
 And hast feared, that thou shouldst forsake me ;

That thou shouldst not remember me,
 That thou shouldst bestow no thought on me ?

Was it because I was silent and concealed,

12. That thou fearest not me ?

I myself will manifest thy righteousness,²

13. And thy deeds, but they will not avail thee.

When thou crieth, let thy assembled bands deliver thee :

But all these the wind shall bear away, a breath shall take
 them off.

This part of the sacred oracle seems to impress us with the idea that the fear of man—that fear which ariseth from want of trust in God, and from a dread of losing the things of earth, is the principle that leads many into this apostacy. Some expositors, by " assembled bands," or " companies," or " companions," understand " false gods." But as we know from other oracles, that the last efforts of apostate Roman Christians are exerted to assemble combined armies, which fall in conflict with the Almighty, it is probable that these are meant.

¹ " With the length of thy journeys, thou didst weary thyself ;

Thou saidst not, It is desperate.

A livelihood by thy daily work thou didst find,

Therefore thou wast not troubled."—BR. STOCK.

² " Thy righteousness, thy hypocritical righteousness."—HORSLEY.

With the awful end of the “fearful and unbelieving” apostate, is next contrasted the happy lot of an humble and afflicted people, who trust in the Lord their God : —

But he that trusteth in me shall inherit the land,
And shall possess my holy mountain.

14. Then will I say, Cast up, Cast up, prepare the way,
Remove every obstacle from the road of my people.

We are brought again, then, to the same point that almost every series of prophecy has brought us to before : on the one hand, you have the assembled armies of the last foe from “Chittim,” perishing at the presence of the God of Israel; on the other hand, you have HIS people led by a miraculous hand to go to inherit “HIS land,” now glorified and sanctified by his presence. The description of the favoured people then follows, and wherever such are found, they will be “blessed with faithful Abraham,” and be “heirs together with him,” according to the promise : “Blessed are the meek, for they shall inherit the earth.”

15. For thus hath said the High and exalted ‘One,’
Fixing his habitation for ever, whose name is the Holy
‘One;’

In the high and holy place will I dwell,
And with the contrite, and with the lowly spirit :
Reviving the spirit of the lowly,
And reviving the heart of the contrite.

16. Surely I will not always contend,
Neither will I be wrath for ever ;
For the spirit would fail before me,
And the souls which I have made.

I think that these sublime expressions are not to be

understood of THE ETERNAL in his absolute deity, but of the great Redeemer, “the Father of the everlasting age,” who is to be extolled and highly exalted, and to dwell for ever on the holy hill of Zion; and who is also to exalt “all the meek of the earth,” and “cause them to inherit a glorious throne” — “he, with his princes,” as a former oracle told us. The chastisement of his afflicted people is accomplished, cut short, as it were, in pity: For the days of the last troubles, for the elect’s sake, are to be shortened, or no flesh would be saved. He revives or quickens the spirits of his humbled and depressed people, and they sit with him upon his throne. I have a firm persuasion, that this is the meaning of this celebrated text; though the exposition usually given of it refers it to something else, and is, indeed, so true and sublime a conception, that, I doubt not, many will turn with dissatisfaction from the interpretation that would point out a somewhat different application of the passage.

The object of this merciful revival is evidently represented as a people who had recently smarted severely for their sins, which is, indeed, the usual representation given us of the Israel of the last days: —

17. Because of his iniquity,¹ for a little while was I wrath;
And I smote him, hiding my face, for I was angry,
And he continued revolting in the way of his heart.

¹ “For *בַּעַר*, I read *פָּעַר*, paululum, a *פָּעַר*, abscidit; as the Septuagint read and render it, *βραχυτι*. The rendering of the Vulgate, which our translators, and, I believe, all others follow, is surely quite be-

sides the purpose.”—Bp. LOWTH.

Bishop Stock would render, “for his finished,” or “greedy iniquity.” Perhaps, “Iniquity of his lust.”

18. I have seen his ways, and have healed him, and have become
his guide,
And I have restored comfort to him and to his mourners.

Who are these mourners over Israel? Are they the faithful remnant among the Gentiles, who bewail the perverseness of God's ancient people, and have anxiously laboured for their conversion? The day will show.

19. I create the fruit of the lips, peace,
Peace to the distant and to the near,
Hath Jehovah said, and I have healed him.

That is, I will so restore and bless Israel, that every tongue shall congratulate him with welcomes of peace, and salutations of joy.

20. But the wicked are like the troubled sea,
When it cannot rest,
And its waters cast up mire and dirt:
There is no peace, saith my Elohim, to the wicked.

"No peace," "no full prosperity" or "happiness," "no fulfilment of the glorious promises foretold;" for such meaning, as I have observed before, the word will bear. And other Scriptures have told us, that the sinners must be cast out of God's earth, before this full enjoyment of peace can be had.

The church, as a body, experiences not that peace which must one day be her portion, in order to fulfil the promises of her Redeemer. This "completion" and "full reward" will not be experienced till all rebellion and wickedness be purged away. Until HE come who is "to turn ungodliness from Jacob," there will be no settled peace to the visible church, either of Jews or believing

Gentiles. It will rather resemble the troubled, unsettled ocean, "casting up mire and dirt;" a true picture of the history of the visible church hitherto: and what else can be looked for, in the present state of men's minds, who call themselves Christians, than "confusion worst confused?" and instead of the waters of life, clear as crystal, which will one day flow from the throne of God, what can we expect but the muddied and unwholesome waters of false doctrine and heresy?

SECTION X.

On the Fifty-eighth Chapter.

THE prophecy contained in the fifty-eighth chapter, which next follows, is very remarkable; a professing people, not defiled with idolatry, and who bear the name of the house of Jacob, are addressed; a people distinguished generally by an approbation of religion, and particularly by the religious observation of fast days; at the same time that the oppression of the poor and destitute, the exactions of covetousness, and especially the profanation of the sabbath, prove the insincerity and hypocrisy of their public profession. So many circumstances here agree with the state of religion and morals in those Protestant nations that have been reformed from the Romish superstition and idolatry, that the learned Vitranga was of opinion the prophecy before us concerns these nations.¹

¹ Bishop Horsley leans to the same opinion.

In the present state of things, the Protestant nations certainly form the visible church of God upon earth; the kingdom of heaven, which was taken away from the natural descendants of Abraham, has been given to them. The application of the term "house of Israel" to them may therefore be admitted. Among these nations, the British Isles, Holland, the north-west of Europe, and the North American colonies, we must acknowledge a considerable attention to the religion of the Bible, to the pure worship of God, and to the means of religious instructions: but it is too true, the national character has been inconsistent with the real love of spiritual religion; and the standard of morality, if higher than in Roman Catholic countries, has not been such as should have adorned the profession of a pure faith.

1. CRY aloud, spare not,
Lift up thy voice like a trumpet;
And show to my people their transgression,
And to the house of Israel their sins.
2. Me, indeed, they seek day by day,
And desire to know my ways;
As a nation that did righteousness,
And forsook not the judgment of their Elohim:
They inquire of me the judgments of righteousness;
The approach of Elohim they desire:
3. "Wherefore have we fasted, and thou seest not,
Have we afflicted our souls, and thou regardest not?"

The practice of proclaiming fast days by public authority on all occasions of national calamities, has been a very striking peculiarity in the customs of the nations above mentioned, since the time of their separation from the mystic Babylon. That the practice is scriptural, and

at all times proper, cannot be denied, when attended with consistency of conduct. Such public demonstrations of penitence highly become a nation who, in the time of danger, would prostrate itself before the throne of the Almighty, to deprecate the judgment that seems to threaten them for their sins.

But what have been the character of Protestant national fasts in the times that are past and in our own age, in this and in other reformed countries? How like to the prophet's description!

3. Lo, in the day of your fast you obtain 'your' desire,
And exact all your labours!
4. Lo, ye fast for strife and debate,
And to smite with the fist of violence!

Instead of appearing in the character of true penitents, desirous of putting away whatever is offensive in the holy eyes of God, they still followed the inclinations of their own hearts; and though they sought, in their public fast, for some mitigation of the righteous judgment of God, they forgot to show that mercy and lenity to others which themselves supplicated from their "Master which is in heaven:" and who, that is a little read in history, can fail to understand the import of the two last lines? How often have solemn appeals to heaven on public fast days been made in the midst of quarrelling and envious disputation? nay, with the very design of answering some party or political purpose! Not to humble themselves before God, and exercise themselves in penitence, but to advance their pretensions, and to sanctify their cause in the eyes of the world, in order that they might render the authority and influence of religion subservient to their own party interests and schemes of policy! And where

no such wicked intent appeared, could a reasonable man suppose that the mere formalities of humiliation for a day, when on the morrow all their wicked and vain practices were resumed, could appease the displeasure of the Almighty?

Observe not such a fast as on this day,¹
To make your voice to be heard on high.

5. Is this the fast that I have chosen,
That a man should humble himself for a day?
That he should bow down his head as a bulrush!
And should spread sackcloth and ashes under him?
Will ye call this a fast,
And a day acceptable to Jehovah?

We are told in the following verses what sort of fast would be acceptable to God,—with what “works meet for repentance” such an act of public humiliation should be accompanied, in order to bring down God’s blessing upon an afflicted nation:—

6. Is not this the fast which I choose?

To open the bands of wickedness,
To loosen the chains of the yoke.²

To let the oppressed go free,
And to break asunder every yoke?

7. Is it not to distribute thy bread to the hungry,
And to bring the wandering poor to thy house?

¹ BISHOP STOCK.

² “To undo the knots of wicked men, and to loosen the bundles of the yoke.”

“To ease the burdens laid on

the poor by wicked oppressors, and to loosen the parcels (the bundles of the yoke) from their shoulders.”
—IDEM.

When thou seest the naked that thou cover him,
And that thou hide not thyself from thine own flesh?

And here we seem to gather what conduct, in our own and other evangelized nations, will alone preserve us when God's judgments are abroad on the earth: we learn wherein will consist real national prosperity and security in the eventful times that are coming. I hope we may infer from some encouraging expressions, that some of these nations will bring forth these fruits meet for repentance, and, as nations, be blessed and made instruments of blessings in the last troublesome times, when "great Babylon comes into remembrance before God, to give her of the cup of his wrath." But the bands of wickedness, or of the injurious man, the disturber of the peace of others, which he binds upon his fellow creatures, must be unloosed. And it is obvious, that it is in vain for the welfare of the poor, that the nation be in possession of political liberty, if a good, a generous, and a vigorous administration of the laws do not prevent the oppression of the weak and impoverished by the powerful and rich.

The chains of the yoke must be loosened. We must all be sensible that, notwithstanding the great improvements which have been made in the administration of justice, and in some of the institutions of government, yet from various causes arising out of the state of modern society, there is many a burden and many a yoke that presses hard upon the lower classes, and which condemn not a few of them for life to hard and cheerless labour. This, every Christian legislator should know, is displeasing to the God of mercy, who proclaims himself "the Protector of the poor," and "the Judge of the fatherless and widows."

The “oppressed must go free,” — “every yoke must be broken.” Who that reads this can forbear hailing the abolitionists of the slave trade as the deliverers of nations? What a disgusting and abhorrent sight in the eyes of heaven must England and other nations have been, prostrating themselves with signs of humiliation on public fast days, when at the same time this cruel oppression continued in their colonies! Let not, therefore, the friends of humanity and of England’s welfare, remit their efforts in removing whatever real grievance remains, that unnecessarily curtails the liberty and happiness of any class of the community, or any portion of their fellow creatures.

Charity is to be extended to the necessitous. On this depends, we gather from the connexion, the prosperity of the nations reformed from the idolatrous worship of Rome. What an encouraging prospect is therefore held out to those persons who are actually and zealously employed in spending, and being spent, in the service of those valuable institutions of charity which are the glory of this nation! It is the voice of prophecy to all Protestant nations, *to improve the condition of their poor*, as they hope to prosper in the dreadful conflict of the last times. A promise follows to nations who bring forth these “fruits meet for repentance:” and a conditional promise, in the language of prophecy, is, in some circumstances, though certainly not in all, an implied prediction that such a Spirit will be poured forth, that the Lord may bring upon his people the good that he hath said:—may such be his sovereign pleasure towards the reformed churches that yet remain!

8. Then shall thy light break forth as the morning,
And thy healing shall spring forth speedily :

And thy righteousness shall go before thee,
And the glory of Jehovah shall bring up thy rear.

9. Then shalt thou call, and Jehovah shall answer,
Thou shalt cry, and he shall say, Here I am.

By "thy righteousness," I understand God's righteous vindication of them from every evil, according to his promise to those who are his: and, by the "glory bringing up the rear," I understand, that their happy and triumphant career should at length be closed, by the appearance of that divine glory of the Redeemer which is promised to all that wait for him. The reformed nations may say then, "there is hope in their latter end." But much remains to be done.

If thou remove from the midst of thee the yoke,
The putting forth of the finger, and the speech of falsehood.

Putting forth the finger has been understood of the pointing of the finger of scorn: and Mr. Parkhurst thinks it refers particularly to the insolent manner in which the ancients treated their slaves in giving them their orders. It may however, with great probability, be explained of the finger of the extortioner, counting his unfair gains; and in this case we may understand the speaking falsehood or vanity, of that "getting of treasures with a lying tongue," * which Solomon calls "a vanity tossed to and fro of them that seek death." And is there not some fear that covetousness, and the dishonest principles on which trade is carried on, may ruin nations that have been saved from the idolatries of Rome?

* Prov. xxi. 6.

10. And shalt draw out thy soul to the hungry,
And shalt satisfy the soul of the distressed.

This condition is again specified; and it is certain the structure of modern society has caused a great inequality in the command of the necessaries of life, and by rendering a large family, which used to be a species of wealth and power, a heavy burden to the industrious, has certainly produced, amidst all the improvements and increased wealth of society in general, much individual distress and suffering in many classes of the community.

Observe the promise that seems to await the Christian nation, that shall be found in this improved state:—

Then shall thy light arise out of darkness,
And thy thick darkness shall become as the noon:

11. And Jehovah shall guide thee continually,
And shall satisfy thy soul in drought.

He shall renew thy strength,¹ and thou shalt be as a watered garden;

And like a spring, whose waters do not forsake it:

12. And they that be of thee shall build the ruins for ever.
Thou shalt lay foundations for ages of ages:²
And thou shalt be called the repairer of the breach,
The restorer of paths to be frequented.

A time of general gloom and darkness is foreboded, to overwhelm the nations; but there will soon be produced an exception in respect of such a people, should such a people, or remnant of a people, be found. And may we not infer from the passage before us, compared with other

¹ Literally, “supply moisture to thy bones.”

of old, the foundations ‘prostrated’ for ages.”—Stock.

² “Shall build the waste places

prophecies, that such a nation will be employed by divine Providence in the restoration of his ancient people; with whose restoration, as we have repeatedly seen, is intimately connected the personal appearance of the glorified Redeemer.

Another requisite is mentioned. The profanation of the Sabbath must be removed, or no national prosperity can be expected; without this there is no reasonable ground of hope, that the British empire, or any part of it, shall be the favoured nation foretold in Scripture, which is to have so high and so great a destiny in the latter days — notwithstanding her maritime position, and other circumstances in her situation, or in the situation of her colonies, analogous to the country symbolized.

13. If thou shalt refrain thy foot from the Sabbath,¹

From doing thy pleasure on my holy day;

And shalt call the Sabbath a delight,

Holy to Jehovah, and honoured:

And shalt honour it, not doing thine own ways;

Nor pursuing thy pleasures, nor speaking idle² words.

14. Then shalt thou delight thyself in Jehovah,

And I will cause thee to mount the high places of the earth:

And I will feed thee on the heritage of Jacob thy father:

Surely the mouth of Jehovah hath spoken.

If the application here given of this prophecy be correct, the morality of the Sabbath is at once established; and not only its obligation on Christian nations is en-

¹ “Forbear to prosecute thy worldly business, particularly needless journeys, on the Sabbath day.”—BP. STOCK.

² So Bishop Stock. Perhaps, “ordinary,” “common words.”

forced, but the critical importance of its most strict observance to the welfare of nations, is clearly pointed out: and from thence, I conceive, may fairly be induced the right and duty of Christian sovereigns and magistrates, notwithstanding the clamours of licentious liberty, to enforce the observation of a Sabbath by penal laws and restrictions.

SECTION XI.

Remarks on the Fifty-ninth Chapter.

WE pass to the next chapter, in our division the fifty-ninth. Vitranga interprets this also of the low state of religion in the reformed or Protestant churches, immediately previous to the coming of Christ. His words are so remarkable, that I shall quote them in a note below.¹

¹ “Ecclesia educta ex Babylonia mystica, post quam jam bonum tempus in hoc statu perstitisset; sensim autem magis magisque arctaretur; affligeretur; minueretur; in priore zelo suo flaccesceret; multis sensim magis magisque invalescentibus scandalis obrueretur; et denique extrema quæque metueret, dum potissimi reges ad ejus exterminium conspirarent; quæque ecclesia proinde concipitur in magnis esse angustiis. Imo vero sensemus agi de hac Ecclesia, quo statu esse vitiato et afflicto, proxime *Liberationem*,

quam Deus ei, cum omnia desperata viderentur, præstaret. Cum igitur populus ille, qui se gloriabatur esse *Populum Dei*, et veram Ecclesiam, ab adulterina separatam, miraretur, se dum expectaverat longè adhuc ampliorem et generaliore *Reformationis* effectum se progressum, sensim magis magisque imminui et arctum cogi; adversarios vero suos vires sumere et invalescere; spem suam de regno Christi Jesu valdè amplicando concidere; quinimo principes mundi in suum exterminium conspirare; dum ipse nullum circumspiciebat

Bishop Horsley has also observed, "Some parts of the fifty-ninth chapter seem more particularly applicable to the time of licentiousness and infidelity that have taken place in Christendom since the Reformation, than to any period in the Jewish history; and are likely to receive a further accomplishment in the enormities that may be expected to arise out of the atheism, and democratical spirit of the times." And after long hesitation, I cannot but agree with these learned commentators, though it makes the following chapter an awful prognostication, indeed, of the general fate of those parts of Christendom that call themselves reformed, and evangelical, and apostolical.

1. Lo, the hand of Jehovah is not shortened, that it cannot save;

Neither is his ear dull, that he cannot hear;

2. But your iniquities have made a separation
Between you and your Elohim:

And your sins have caused him to be concealed,
His countenance 'is averted' from you, that he will not hear.

3. For your hands are polluted with blood,¹
And your fingers with iniquity.

This guilt of blood must refer to the wanton and unjust wars, in which even reformed and Protestant nations have engaged: and, I conceive, in a particular manner points out those religious parties in the Protestant world, who, forgetting the true spirit of the Gospel, —

*præsidium vel auxilium præsens,
quo imminenti periculo eximere-
tur: introducantur hic fideles Dei
et Ecclesiæ ministri, qui doceant*

*quæ causa sit, quod Deus populo
suo hactenus pro voto præsto non
fuisset," &c.*

¹ 𐤒𐤓, Septuagint and Syriac.

even when its professors should be oppressed with violence—have taken the sword; and, in their unholy zeal, brought upon themselves the guilt of blood. Nor can we exclude the bloody executions with which most parties have, in their turn, stained the page of history, during the period of their predominance.

False doctrine also is clearly laid to their charge in the following verses, rebellion against the light of religion is asserted, and the faithlessness of their teachers and rulers:—

Your lips have spoken falsehood,
Your tongue hath muttered perverseness.

4. No one hath preached¹ in righteousness,
And no one hath judged in truth.

And how singular is the fact, that almost all the nations and communities reformed from Popery, should have, in the compass of a few years, given up the doctrines of the first reformers; and by their *remonstrances*, and refinements, and philosophical expositions, should have so explained away the truth of the Bible, that the religion of Protestants, as publicly taught by many of their accredited teachers, has in reality become nothing better than a plausible system of ethics!

Much truth is mixed in the insidious observations of the infidel historian, where he reviews the character and consequences of the Reformation: “The doctrine of a Protestant church is far removed from the knowledge or belief of its private members; and the forms of orthodoxy, the articles of faith, are subscribed with a sigh, or a smile,

¹ קרא signifies to proclaim, to read; and, as Schultens supposes, to teach, as the Arabic.

by the modern clergy. Yet the friends of Christianity are alarmed at the boundless impulse of inquiry and scepticism. The predictions of the Catholics are accomplished; the web of mystery is unravelled by the Arminians, Arians, and Socinians, whose numbers must not be computed from their separate congregations; and the pillars of revelation are shaken by those men who preserve the name without the substance of religion, who indulge the license without the temper of philosophy." *

And what has followed? Behold in the following lines a symbolical representation of the mischievous and fine-spun theories of the infidel philosophy, which has already brought so much misery on the world:—

They have trusted in emptiness, and the word of falsehood;
They conceived useless toil, and brought forth vanity.

5. They have hatched the eggs of the basilisk,
And they have weaved the spider's web:

He that eateth of their eggs dieth,
And that which is pressed hatcheth a serpent.

6. Their webs shall not become a garment,
Neither shall they cover themselves with their works.

Their works are works of iniquity,
And the deed of violence is in their hand.

7. Their feet run to evil,
And they are swift to shed the blood of the innocent.

Their purposes are purposes of iniquity,
Destruction and misery are in their paths.

8. The way of peace they know not,
Neither is there any judgment in their track:

Their ways are crooked before them,
No one that entereth therein shall know peace.

* GIBBON'S *History*, chap. liv. end.

St. Paul, in his epistle to the Romans, has quoted these verses, as applicable to the Jews of the first advent; but his argument, if thoroughly pursued, will require their application equally to all nations in all ages, privileged with the light of revelation; and, in that respect, distinguished from the ignorant heathen around them.

9. Therefore judgment is far from us,
And righteousness doth not approach us.
We look for light, and lo, darkness;
For brightness while we walk in obscurity.
10. We grope as the blind by the wall,
We grope as if we had no eyes:
We stumble at noon-tide as in the dark,
Among the flourishing¹ 'we are' as the dead:
11. We growl all of us like bears,
And as doves we cease not to moan.
We look for judgment, but it comes not;
For salvation, but it is far from us.
12. For our transgressions are multiplied before thee,
And our sins bear witness against us:
For our transgressions are before us,
And we acknowledge our iniquities.
13. Rebellion and treachery against Jehovah,
And turning back from following our God.
Injurious speech, conceived malice,
And meditating in the heart words of falsehood:
14. And judgment turneth away backward,
And righteousness standeth afar off:
For truth hath fallen in the open street,
And rectitude could obtain no entrance.

¹ It is extremely difficult to conjecture what רַמְּמָה signifies; I derive it from רַמְּמָה, fat, well conditioned.

15. Ay, the truth has been weeded out ;¹

And he who departed from evil has been plucked away.²

Such, according to this confession put by the Spirit of prophecy into their mouths, will be the low state of the church, even at the very advent of Christ. Ah ! must not this be what our Saviour meant, when he exclaimed, “ Nevertheless, when the Son of man cometh, shall he find faith on the earth ? ” Yet, from the very introduction of this complaint in the prophecy, surely we may infer there are some few faithful, “ that sigh and cry for the abominations they witness around them ! ” But it is at this lowest point of their depression, that an immediate interference of God the Saviour is foretold : —

15. And Jehovah saw, and it was displeasing in his eyes,
Because judgment³ was not :

But he saw that there was no man,
And he found himself alone, for there was none that inter-
posed :

16. And his own arm wrought salvation for him,
And his righteousness it sustained him :

17. And he put on righteousness⁴ as a coat of mail,
And the helmet of salvation on his head :

And he put on the garments of vengeance for clothing,
And wrapped himself with jealousy as a mantle.

18. He is an awarder of recompenses ;
The awarder of recompenses will make retribution.⁵

¹ So Horsley. Compare Sim. Lex. Heb. “ The truth had failed,” or “ was utterly missing.” — BR. STOCK. And a good man was no longer to be seen among men.

² “ Has been withdrawn,” or, “ has been made a spoil of.”

³ Judgment signifies here, as above, the righteous vindication of the people of God, according to promise.

⁴ “ Vindictive justice.”

⁵ I take, in this place, the Hebrew text, as restored by Bishop

Wrath to his adversaries, recompense to his enemies,
To the distant coasts will he give a recompense.

The Redeemer appears in the character of the Avenger of Israel; and it is much to be noticed, that the distant coasts, the European nations, are pointed out as the particular objects of vengeance, and of just retribution.

The consequences of this divine interposition are universal:—

19. And they from the west shall fear the name of Jehovah,
And they from the rising sun his glory.

Again, we have plainly laid before us the enemy from “Chittim,” inundating Palestine with his armies, and falling there: and this is the epocha ever marked in prophecy as the time of Christ’s appearing:—

When the enemy shall come as a river,
The wind of Jehovah shall dry it up: ¹

20. And the Redeemer shall come forth at Zion,
Even to turn away transgression from Jacob: ²
Hath Jehovah said.

Loqth from the Chaldee:

בעל גמולת דמא
בעל גמולת יסור.

“He is Lord of retribution,
The Lord of retribution will re-
quite,” &c.—HORSLEY.

¹ דם, “exsiccavit,” (Arab. نش). See Simon.

² “And shall turn away iniquity from Jacob.” So the Septuagint; and St. Paul, Rom. xi. 26: reading, instead of לשוב and ביעקב, חשב, and אבק. The Syriac, likewise,

has חשב; and the Chaldee, to the same effect, לחשב. Our translators have followed the present Hebrew text, which must be wrong, from the assertion of verse the fifteenth, unless we render:

And the Redeemer shall come forth
at Zion,
Even among them that turn from
transgression, &c.

“The Redeemer shall come out of
Zion,
And turn away apostacy from
Jacob.”—HORSLEY.

21. And as to me, this is my covenant with them,
Hath Jehovah said.

“ My Spirit that is upon thee,
And the words which I have put in thy mouth,
Shall not depart from thy mouth,
Nor from the mouth of thy seed,
Nor from the mouth of thy seed's seed ;
Hath Jehovah said,
From henceforth for ever.”

St. Paul's comment on these words is all we need for their illustration ; “ For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in : and so all Israel shall be saved : as it is written, *There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob : for this is my covenant unto them when I shall take away their sins.*” Israel, in virtue of the covenant then to have effect, is consecrated for ever to be the channel for the communication of spiritual good to mankind. This seems to be the import of the latter part of the last verse.

SECTION XII.

On the Sixtieth Chapter.

THE sixtieth chapter, expositors are pretty generally agreed, pertains to the future reign of Messiah. It is addressed to the city of Jerusalem, evidently from its localities to the same topical city that is now trodden under foot of the Gentiles. The Sun of righteousness

arises upon her, and she becomes resplendent with his rays, and is appointed to be an instrument in the hand of God, as it were, to reflect his beams upon the nations of the earth.

1. **ARISE**, shine, for thy light is come,
And the glory of Jehovah is risen upon thee.

The nations are, at this period, described as involved in great darkness:—

2. For lo, darkness covereth the earth,
And gross darkness the nations.

This leads to an apprehension, that those nations which had once been enlightened with the light of the Gospel, will become again overwhelmed in the night of ignorance and irreligion: and we know that already the fairest portion, nay almost all of those countries that once enjoyed the profession of the Gospel, are sunk into the darkness, either of Mahometism, of popery, or of modern infidelity. So that we may truly say, only a few glimmerings of the Gospel day remain here and there in Protestant countries:—darting, as it were, the parting glances of a setting sun upon the labours of pious missionaries in the distant regions of the globe. So nearly have we reached the shades of that evening, whose thickening darkness is only to be dispelled by a brighter “dayspring from on high!” and this “dayspring from on high” again bursts forth over Jerusalem, so that we must still say, “Salvation is of the Jews.”¹

¹ “The images of the prophecy so far exceed any thing that has yet taken place, that it is reasonable to think the accomplishment is reserved for the second advent of our Lord. This even St. Jerome

But Jehovah shall arise on thee,
And his glory shall appear on thee.

3. And the nations shall go to thy light,
And kings to the brightness of thy rising.

The vision next represents the concourse of the nations toward the holy city:—

4. Lift up thine eyes around and see,
They all gather themselves together to come unto thee.

Thy sons shall come from far,
Thy daughters shall be borne on the side.

5. Then shalt thou fear, and overflow with joy,
And thine heart shall tremble and swell.¹

For the riches of the sea shall be turned towards thee,
And the wealth of the nations shall come to thee.

6. The troops of camels shall cover thee,
The dromedaries of Midian and Ephra.

All they from Seba shall come,
They shall bring gold and frankincense,
And shall spread the praises of Jehovah.

7. All the flocks of Kedar shall be gathered to thee,
The rams of Nabaioth shall wait on thee.

They shall come up with acceptance on my altar,
And I will glorify the house of my glory.

As far as we can understand the language of this prophecy, the nations of the earth, headed by their kings or leaders, are actively employed in bringing back the

is obliged to confess; though, from his great aversion to the reveries of the Chiliasts of antiquity, he was very unwilling to admit any other restoration of the Jews, than the

conversion of them to Christianity."—HORSLEY.

¹ "Shall beat and be enlarged."—IDEM.

remains of the dispersed family. Zion trembles at the sudden greatness of her fortunes; and while she trembles, her heart expands with joy. She sees the wealth of nations poured into her honoured city. On the one hand, the ships of the seas, in the midst of which the Holy Land is remarkably placed, fill her ports; and on the other hand, the caravans that cross the desert crowd her borders, loaded with all the valuable productions of their respective countries. The flocks and herds of the most productive are sent for her consumption, and to supply her sacred festivals. Unless, indeed, we suppose a style of metaphor here, very unlike the usual style of the prophet, all this must relate to an earthly city composed of inhabitants gathered from among living men; and not to that city, which, anticipating the language of a later prophecy, we call the "New," or "heavenly Jerusalem." How these two cities subsist together, and of what kind will be the intercourse between them, or in what manner the *former* serves as a gate of entrance to the *latter*, are among those mysteries of which we must wait the unravelling. At present, however, it is manifest we have before us the "Jerusalem that now is," restored from her "bondage, with her children."

8. Who are these that fly as a cloud,
And as doves to their windows?

9. Surely the distant coasts wait on one,
And the ships of Tarshish first;

Bringing thy sons from far, *
Their silver and their gold with them.

Unto ¹ the name of Jehovah thy Elohim,
And to the Holy One of Israel, for he hath glorified thee.

¹ Or, because of.

10. And the sons of the strangers shall build thy walls,
And their kings shall minister to thee.

For in my wrath I shall smite thee,
And in my favour I shall tenderly cherish thee :

11. And thy gates shall be open continually,
Day nor night shall they be closed.

That the wealth of the nations may be brought to thee,
And that their kings may be conducted " through them." ¹

12. For that nation and that kingdom
Which will not serve thee shall perish,
And those nations shall be utterly destroyed.

13. The glory of Lebanon shall come to thee,
The fir-tree, the pine, and the box together.
To adorn the place of my sanctuary,
And that I may render the place of my feet glorious.

" The place of my feet."— Does not this signify the chosen spot where God manifests his glory among living men?—descending, as it were, from some higher place. This city and temple, which the survivors of mankind unite in building and enriching, cannot be the heavenly Jerusalem—that " hath foundations, whose Maker and Builder is God," and, as we shall find hereafter, hath no temple. To proceed :—

14. And the sons of thine oppressors shall come to thee to do
homage,
And all that rejected thee shall prostrate themselves at the
soles of thy feet :

15. And they shall call thee the city of Jehovah,
The Zion of the Holy One of Israel.

¹ " And their kings royally may come pompously attended."—
attended."—" And that their kings VITRINGA, LOWTH, and HORSLEY.

Instead of being deserted,
 And hated, and no one passing through thee;
 I will make thee an eternal boast,
 The delight of generation after generation :

16. And thou shalt suck the milk of the nations,
 Even the breasts of kings shalt thou suck.

And thou shalt know that I am Jehovah, thy Saviour,
 And thy Redeemer, the Mighty One of Jacob.

17. Instead of brass, I will bring gold;
 And instead of iron, I will bring silver;

And instead of wood, brass,

And instead of stones, iron :

And I will make thy inspectors peace,
 And thy governors righteousness.

18. Violence shall no more be heard of in thy land,
 Destruction nor injury in thy borders.

And thou shalt call thy walls Salvation,
 And thy gates Praise.

19. It shall not continue to be *to thee* the sun for a light by day,
 Nor, on her shining, shall the moon give light *to thee*.

I have endeavoured to give these two last lines as literally as possible. There seems to me to be something emphatic in the expression "*to thee*," as though the whole world besides must yet depend, as heretofore, for the light of the sun by day, and on the waxing and waning moon for light by night; while the light of the divine Shechinah, in its cloud of glory, resting upon Jerusalem, shall supersede there the necessity of these luminaries.* Not that these luminaries are destroyed;—that cannot be the meaning of the passage, because when

* Compare chap. iv. 5.

the duration of Messiah's reign is foretold in the seventy-second psalm, it is expressly said to last as long as the sun and moon endureth. But the divine Shechinah, that light which shone around the chosen apostle of the Gentiles, on his journey to Damascus, at noon day, "above the brightness of the sun," will then illuminate "the place of Jehovah's feet."

And Jehovah shall be to thee an everlasting light,
And thy Elohim for thy glory.

20. Thy sun shall no more go down,
Nor shall thy moon be withdrawn:

For Jehovah shall be to thee an everlasting light,
And the days of thy mourning shall be ended.¹

21. And thy people shall be all righteous,
They shall inherit the land for ever.

This happiness, being no more to be disturbed, must place it beyond the period of the last invasion of the enemy, whom the Redeemer destroys at his coming. The time of this city must, therefore, be coeval with the reign of Christ and his holy ones upon earth. But it is not the city which they inhabit, for reasons before stated. We are forced then to the conclusion, that, besides the new Jerusalem, which cometh down from God out of heaven, and in some way, to us, perhaps, now inexplicable, renews its intercourse with the world of men in the flesh,—that besides this heavenly city, which is "not of this building," inhabited by glorified spirits,—there will be an earthly

¹ "The days of thy mourning" does not seem to answer in the parallel, as from the style of the prophet one would suspect. I should be inclined to suppose that the \times in לַיָּמֶיךָ were formative, and

that we should derive it from לַיָּמֶיךָ fluxit, processit. The days of thy flowing, i. e. the days made by the flowing of the solar light, and destroyed by its ebbing.

temple and an earthly city, inhabited by restored Israelites, and rendered the great metropolis of the renovated earth, the object of its boast and admiration, and the source of all its happiness and joy. This holy residence of Jehovah, as it should seem, is far exalted above the other habitations of men. It is illuminated by the Shechinah, which denotes the personal presence of the glorified Redeemer: and we need not hesitate to say his "holy myriads" are not far distant: and though we, it may be, can form no adequate idea "how these things can be," this we know, that as Christ dwells and reigns among living men, so will they who are partakers of his kingdom.

With respect to the restored Israel, which is then, under this dispensation, to be the leading nation upon earth, we read further:—

A shoot of my planting, the work of my hands, shall be glorious:

22. A little one shall become a thousand,
And a small one a powerful nation.

I, Jehovah, will bring it quickly to pass in its season.

This is certainly calculated to impress us with the idea, that Israel, at the era of their becoming the objects of this wonderful dispensation, were little and despised, and that from what appeared at first a very small beginning should the mighty consequences flow: and we may here remark how the error of the ancient Chiliasts, with all its consequent absurdities, arose; in the want of distinguishing between the *risen saints* of the first resurrection, and the nations in the flesh, which are still to be continued on the earth, to whom, and not to the children of the resurrection, these promises of temporal enjoyments are made.

SECTION XIII.

On the Sixty-first Chapter.

AT the opening of the sixty-first chapter, we are again brought back to the first advent, and the destinies of Israel are once more traced from that most important era : —

1. THE Spirit of the Lord Jehovah is upon me,
For Jehovah hath anointed me ;
He hath sent me to preach glad tidings to the meek,
To bind up the broken-hearted ;
To proclaim liberty to the captives,
And the opening of the prison to them that are bound ;
2. To proclaim the year of acceptance with Jehovah,
And the day of vengeance with our God :
To comfort all that sigh,
3. To visit¹ the mourners of Zion ;
To give them a crown instead of ashes,
The oil of rejoicing instead of sorrow,
The clothing of praise instead of the spirit of heaviness.

Our blessed Lord has applied this passage to himself, and told the people in the synagogue of Nazareth, " This day is this Scripture fulfilled in your ears."* It was fulfilled in this, that there stood the anointed Messenger of the Father, and the message that he delivered was

¹ To visit with respect, presenting presents. See Bp. Stock.

* Luke, iv. 16.

the proclamation here rehearsed. The Gospel was glad tidings to the meek: it bound up the wounds of the broken-hearted: it was liberty and release from cruel thralldom, and those who received the Saviour enjoyed, in faith and hope, all the blessedness described. But we must carefully remark, that the utmost burden of the proclamation was itself a prophecy,—a prophecy which Jesus did not fulfil, but only proclaimed. The Gospel day was not the year of acceptance—the great year of jubilee to Zion as a people. It was the filling up of her iniquity, and brought on her the severest affliction; and more clearly still, it was not “the day of vengeance to our Elohim;”—the day of righteous judgment on the persecutors and oppressors of the church, and their vindication from all their wrongs. The *announcing* of such a day is certainly part of the Gospel message, which comforts the souls of the waiting believers. But the great year of jubilee to Zion as a people, and the day of vengeance on her insulting foes, when all that sigh in her shall be comforted, sorrow be exchanged for joy, heaviness for praise, and the ashes of penitence for the crown of glory, most certainly came not then. The preaching of the Gospel, in respect of these final mercies, was only the glad tidings proclaimed “of things that appeared not as yet:”—as the New Testament speaks, it is “the glory to be brought to us at the revelation of Jesus Christ.”

And they shall be called the trees of righteousness,
The plantation of Jehovah for his glory.

4. They shall restore the ancient desolations,
They shall repair the ruins of former times;

And they shall rebuild the cities that have been destroyed,
Which have lain waste from generation to generation.

5. And strangers shall stand and feed your flocks,
And the sons of the alien shall be your husbandmen and
vine-dressers:
6. But ye shall be called the priests of Jehovah,
“Ministers of our Elohim” shall they call you.
Ye shall consume the wealth of the nations,
And shall have command over their honours.¹
7. Instead of your shame, ye shall receive a double inheritance,
And for your reproach, ye shall rejoice in them ‘as your’
portion.²
- Notwithstanding, in their land a double portion shall they
inherit,
And everlasting gladness shall they possess;
8. Because I, Jehovah, love equity,
Hating robbery for sacrifice.³
And I will recompense their labour in truth,⁴
And will make an everlasting covenant with them:
9. And their seed shall be known among the nations,
And their offspring in the midst of the peoples.

¹ See Simon in *רר*.

² Bishop Lowth thinks it probable that the Hebrew is corrupted in this place, and follows nearly the Syriac. “This verse, as it stands, has been thought very obscure. Houbigant and Bp. Lowth follow the Syriac. Remove the *soph-paouk* from *רררר* to *בלמח*, that the first four words of this verse may be united to the preceding, and render:—

“And of their opulence ye shall
make your boast,

Instead of repeated shame and
disgrace.

They shall rejoice in their por-
tion,

Inasmuch as they shall inherit
a double portion in their own
land,

They shall have eternal joy.”

BP. HORSLEY.

³ The Syriac and Chaldee pre-
fix the conj. *ו* instead of the prep.
ב to *עלה*, which they render “ini-
quity” or “oppression;” and so
the Septuagint, *αδικιας*.

⁴ “I will give them their toil’s
worth honestly.”

All that see them shall acknowledge them,
That they are a seed blessed of Jehovah.

There can be no doubt that this relates to the peculiar honour that Israel is to enjoy among the nations of the earth under the new dispensation,—those very nations, or the remnants of them, among whom they had so long been exposed to insult and the most shameful injuries: and yet it should seem that the remnant of these nations which are spared, for it will appear hereafter it is a very small remnant, have peculiar blessings in connexion with exalted Israel. So I understand this difficult passage. The exultation that follows must, therefore, be put in the mouth of the restored and renovated Jerusalem, but, doubtless, because of her connexion with the heavenly Jerusalem:—

10. I will greatly rejoice in Jehovah,
My soul shall exult in my God;

For He hath clothed me with the garments of salvation,
He hath covered me with the mantle of righteousness:

As the bridegroom decketh himself with ornament,
And the bride adorneth her with her attire.

11. For as the earth bringeth forth her shoots,
And as the garden germinates its seeds;

So will the Lord Jehovah make righteousness¹ to spring
forth,
And praise before all nations.

¹ Vindictive justice.

SECTION XIV.

On the Sixty-second Chapter.

IN prospect of these great blessings, the great Advocate will not cease to offer up his intercessions before his heavenly Father.

1. For Zion's sake, I will not be silent,
And for Jerusalem's sake I will not rest,
Until her vindication break forth as light,
And her salvation shall blaze out as a torch :
2. And the nations see thy vindication,
And all their kings thy glory.
And thou shalt be called by a new name,
Which the mouth of Jehovah shall affix :
3. And thou shalt be a beautiful crown in the hand of Jehovah,
And a royal diadem in the palm of thy Elohim.
4. Thou shalt no more be called Forsaken,
Neither shall thy land any more be called Desolate :
But thou shalt be called " My delight is in her,"
And thy land " The wedded matron :"
For Jehovah hath delighted in thee,
And thy land is wedded.
5. For as a young man weddeth a virgin
Shall thy Restorer¹ wed thee.
And as the bridegroom rejoiceth over the bride,
Shall thy Elohim rejoice over thee.

¹ BP. LOWTH.

6. Upon thy walls, O Jerusalem,
Will I set watchmen all the day,
And all night long they shall not keep silence.

Ye that record the name of Jehovah,
Allow yourselves no rest.

7. Allow him no rest,
Until he establish, and until he place
Jerusalem the boast of the earth.

The watchmen on the walls of Jerusalem, from a comparison of a former chapter,* seems to refer to the state of the city when begirt in siege, looking for the approach of the promised Deliverer. Those that record the name of Jehovah, the ministers of the sanctuary, and all his waiting people, are to be incessant in their prayers for this glorious event: and, perhaps, we may extend the exhortation to those among the Gentile churches, who are now waiting for the appearing of the Saviour, and the coming of his kingdom.

8. Jehovah hath sworn by his right hand and by his strong arm,
I will not give thy corn to be food to thine enemies;

Nor shall the sons of the alien drink the wine
For which thou hast laboured.

9. But they that have harvested it
Shall eat it, and praise Jehovah:

And they that have gathered the vintage
Shall drink it in the courts of my sanctuary.

At length the approach of the Redeemer and his happy followers is announced to Zion:—

10. Pass ye, pass ye through the gates,
Prepare the way for the people.

* Chap. xxix. and l.

Cast up, cast up the causeway,
Clear away the stones,
Raise high a standard for the nations.

11. Behold, Jehovah hath caused it to be heard
To the extremities of the earth :

Say ye to the daughter of Zion,
“ Behold, thy Saviour cometh.”

Lo, his hire is with him,
And the reward of his labour before him.

12. And they shall be called “ the holy people,”
“ The redeemed of Jehovah.”

And thou shalt be called “ Sought out,”
“ City that is not forsaken.”

All this most clearly relates to the final establishment of the restored Jerusalem. This is the acceptable year of the Lord, the year of his delighting to favour Zion.

SECTION XV.

On the First Part of the Sixty-third Chapter.

BUT the same epocha, as we have seen in every prophecy, is also “ the day of vengeance of our God,” and, as before, the country spiritually called “ Edom,” is the scene of the dreadful judgment. This is remarkably represented in the part of the vision that follows :—

1. WHO is this that cometh from Edom,
With wine-stained garments from Bozrah ?

This that is glorious in his apparel,
Triumphing in his great might? ¹

I who speak in righteous vengeance,
Contending to bring salvation! ²

These two lines may be illustrated from chap. xxxiii. 3,
“At thy terrible voice the peoples fled, at thine uprising
the nations were dispersed:” and from chap. xlii. 13,
“Jehovah shall come forth as a champion, and like a
warrior shall he rouse his ardour. He shall call out and
raise the shout, and upon his enemies he shall exert his
strength.”

2. Why ‘this’ red on thine apparel?
And why thy garments like him that treadeth the wine-press?
3. I have trodden the press alone,
And of the nations no man was with me:
And I trod them in mine anger,
And trampled them in mine indignation:
And their life’s blood spirted on my garments,
And I have stained all my apparel.
4. For the day of vengeance was in my heart,
And the year of my redeemed was come:
5. And I looked, and there was no helper,
And I found myself alone without an upholder:
And mine own arm hath wrought salvation for me,
And mine indignation hath upholden me.
6. And I have trodden down the nations in mine anger,
And I have crushed them in my indignation,
And I made their life’s blood to run down on the ground.

¹ “Striding in his great strength.” victor triumphans. — SIM. *Lex.*
—BP. STOCK. *רַחַק, caput reflec-* Heb.
tens, (reclinato capite incedens ut ² So Bp, Lowth., See his Note.

The prophecies referred to in the margin* have rendered it so clear to what this vision is to be applied, and the connecting circumstances are so distinctly marked, that it seems impossible not to understand it, with the ancient Jews, of the destruction of their European or *Roman* adversary.¹ This, then, is the day of vengeance. But how awful and alarming the intimation: "Of the nations there were none with me!"

SECTION XVI.

The latter Part of the Sixty-third and the Sixty-fourth Chapters.

A REMARKABLE break is to be carefully observed in this place: as Bishop Lowth has observed, "The remaining part of this chapter, with the whole chapter following, contains a penitential confession and supplication of the Israelites in their present state of dispersion, in which they have so long marvellously subsisted, and still continue to subsist, as a people cast out of their country; without any proper form of civil polity or

* Jude, xiv.; Job, xix. 23, and Deut. xxxii. 40, 41; Numbers, xxiv. 24; 1 Sam. ii. 10; Psalms lxviii., cx., and cxlix.; Isaiah, ii. 10; xiii.; xxv.; xxvii. 1; xxix. 5; xxx. 30; xxxiii.; xxxiv.; xlix. 24, &c.; lix. 17, &c.; lxii. 8.

¹ "Judæi" — "hic vident finale judicium Romæ, cum sua liberatione copulandum." — VITRINGA.

"Hieronymi verba — multi

nostrorum referant ad finem mundi; in quo sive carnaliter sive spiritualiter (diversa enim sententia plurimorum est) explenda continentur." — IDEM.

religious worship, their temple destroyed, their city desolated and lost to them, and their whole nation scattered over the face of the earth, apparently deserted and cast off by the God of their fathers, as no longer to be his peculiar people."—"It seems designed as a formulary of humiliation for the Israelites in order to their restoration." The seventh verse I conceive not to be a part of the confession, but to contain its title.

7. The loving-kindnesses of Jehovah.

I will record the praises of Jehovah, according to all that Jehovah hath bestowed upon us, and his great goodness towards the house of Israel, which he bestowed upon them through his tenderness and great kindness :

8. and he said :

Surely these are my people !

'They are' sons ! let them not prove false :

And He became their Saviour.

9. In all their distress, his "hand" was not closed,¹

But the angel from his presence saved them.

In his love and in his indulgence he redeemed them,

And he took them, and bare them all the days of old.

10. But they rebelled, and grieved his Holy Spirit,

And he became their enemy, and himself hath fought against them.

¹ Literally, "He was not closed;" ut, "uter à pariendo cohibitus et sterilis." "In all their affliction he was afflicted." Our translators have followed the Keri כִּי instead of the Cetib כִּי. Bishop Lowth, in the interpretation of the passage, follows the

LXX. Houbigant, following the Cetib, (which, I doubt not, is the true reading,) renders,— "In all their straits, he was not strait" [in goodness.]—"In omnibus angustiis ipsorum non fuit angustia bonitate."—HORSLEY.

11. But let him be reminded of the ancient days, of Moses
' and ' his people ;¹

How he brought them up from the sea, the shepherd with
his flock :

How he placed his Holy Spirit within him,

12. Leading the right hand of Moses with his glorious arm :

Cleaving the waters before them,
To procure him an everlasting name :

13. Leading them in the deep places,
As a horse in the desert, that they should not stumble.

14. As the herd descendeth into the valley,
The Spirit of Jehovah conducted them ;
So didst thou lead thy people,
To procure thee a glorious name.

15. Look down from heaven, and behold,
From thy holy and glorious dwelling.

Where is thy jealousy, and thy might ?
The yearning of thy bowels, and thy tender affections ?
Are they restrained from us ?

16. Surely thou art our Father,
Though Abraham knoweth us not,
And though Israel doth not acknowledge us,
Thou, O Jehovah, art our Father ;
Oh, redeem us for the sake of thy name.²

17. Wherefore hast thou made us, O Jehovah, to wander from
thy ways,
—Hast thou hardened our hearts from thy fear ?

¹ " I would render the eleventh
verse thus :—

" But" [or with Bp. Stock, " still"]
" he remembered the days of
old—Moses ! and his people !

How he brought," &c.—HORSLEY.

² Read *psalms*. See Bp. Lowth.
Bp. Stock has, " From everlasting
is thy name, our Redeemer."

- Return for the sake of thy servants,
The tribes of thine inheritance.
18. For a short time have they possessed thy holy mountain :¹
Our adversaries have trodden down thy sanctuary.
19. We have been perpetually as those whom thou rulest not,
Upon whom thy name was not called.

CHAPTER LXIV.

1. Oh, that thou wouldst rend the heavens and descend,
That at thy presence the mountains might melt away :
2. As when the fire is kindled in the wasting stubble,
As the waters which the fire hath made to boil !
To make known thy name to thine adversaries,
That the nations might tremble at thy presence !

This passage is generally considered as a supplication ; but the original seems to imply also an expression of disappointed hope. It had been the burden of many ancient prophecies, that there should be a visible appearance of the Elohim of Israel, the powerful effects of which all nature should feel, for he would be revealed in flaming fire, and would accomplish the final deliverance of his people.

But though these predictions had never yet been realized, the confession is made to say a mighty operation had been carried on in the midst of Israel by the Holy Ghost, sent down from heaven. Israel, however, knew not the season of their visitation, nor could distinguish the sign of the times : —

3. Whilst thou wast working wonderful things, we looked not,
From the beginning men heard not, nor inclined the ear.²

¹ The Septuagint, which is followed by Lowth. to hear, to attend or listen in order to hear or distinguish : what is obscurely or indistinctly uttered, or

² *me* seems to mean less than

The eye saw not, except by thee, O Elohim,
What he hath prepared for him that waited for him.

4. Thou meetest him with joy,
That he should accomplish righteousness,
That they should record thee in thy ways.

Here is no very obscure allusion to the mystery of the Gospel, in its dispensation of heavenly teaching, righteousness, peace, and joy, with thanksgiving. The wonders of this dispensation in the midst of Israel passed, however, unheeded and unknown. As our Lord had said of the Spirit of Truth, who was to be the Comforter of his people, their Teacher, and Earnest of everlasting joys, "Him the world cannot receive, because it seeth him not, neither knoweth; but ye know him, for he shall be with you, and shall be in you." The subjects of this divine teaching were enlightened with the light of life, but "the rest were blinded." It is to this effect that the apostle has quoted the passage before us.*

what we are waiting to hear. Hence in the Arabic we have **وَرَجَّ** perpendit, animum applicavit. I make no doubt St. Paul intended to give the sense of this word when he adds, "Neither hath it entered into the heart of man to conceive," which, in the Hebrew phraseology, would mean, "Neither hath man fixed his attention on it to consider it." The word is, in this place, parallel to **נָמַן**, which signifies the stretching forth of the head and neck with earnest

attention and observation, to see when a person or thing expected will appear. See Parkhurst. This is acknowledged to be a very difficult passage, perhaps injured by transcribers. See Bishop Lowth. "However, all seems tolerably plain, and agreeing in sense with the quotation of St. Paul, if we consider the second **וְהָיָה כִּי יִרְאֶה מִן הַשָּׁמַיִם** to have been repeated by mistake of the scribes, as most of the same sort of repetitions in the sacred volume are."

* 1 Cor. ii.

Having spoken of the Gospel revelation as “a wisdom which none of the princes of this world knew,” he adds, “But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him; but God hath revealed them unto us by his Spirit.”

A remnant only on this occasion was enlightened by the Spirit of God: the rest, in their ignorance and judicial blindness, refused to submit to the righteousness of God, and went about to establish their own righteousness. This was the showy garment covering a polluted body, of which the prophecy proceeds to speak. Their frailness in prospect of a righteous judgment, having rejected a Saviour's righteousness, is compared to the parched leaf becoming the sport of the storm; —

Lo, thou wast angry, for we had erred,
In them¹ have we ever been refractory.

6. And we are all as a polluted thing,
And all our righteousness as an ornamented garment:

And we all fade as a leaf,
And our iniquities, like the wind, bear us away:

7. And there is no one that calleth on thy name,
That stirreth up himself to lay hold on thee.

For thou hast hidden thy face from us,
And hast delivered us up into the power of our iniquities.

But Zion has a promise, that one day “all her children shall be taught of God.” In prospect of this, the confession and formulary of humiliation which follows, is prepared: —

¹ “In them;” in thy ways; revealedst to us.
in the paths of religion which thou

8. But now, O Jehovah, thou art our father;
We are the clay, and thou art the potter,
And we are all the work of thine hands.
9. Be not wrath, O Jehovah, to the utmost;
And do not remember iniquity for ever.
Behold, look on us, we beseech thee, we are all thy people.
10. Thy holy cities are a wilderness,
Sion is become a wilderness,
Jerusalem is desolate!
11. Our holy and our beautiful house,
Where our fathers praised thee,
Hath been utterly consumed with fire!
Yea, all our desirable things have been laid waste;
12. At these things wilt thou refrain thyself, O Jehovah?
Wilt thou be silent, and afflict us more?

The prophetic import of all this is, that thus shall Israel, at some future period, be influenced to pray; and the object embraced by the prayer of the petition shall not fail to come to pass,

SECTION XVII.

Remarks on the Sixty-fifth Chapter.

THE opening of the sixty-fifth chapter places us also at the era of the Gospel proclamation, and from that momentous crisis again traces the history of redemption to its utmost consummation: —

1. I AM found by those who asked not for me,
I am possessed of those who did not seek me.
I have said, "Behold me, behold me,"
To a nation that called not on my name,

We are guided by St. Paul* to apply this to the call of the Gentile believers under the Gospel dispensation; and the next verse to God's rejected offers of mercy by the unbelieving Jews:—

2. All the day long have I stretched out my hands,
Unto a disobedient people.

Of course what follows belongs to them:—

3. Who walk in a way that is not good,
After their own imaginations.
A people that provoke me to the face,
Sacrificing continually in gardens,
And burning incense on bricks.
4. Who dwell in sepulchres,
And pass the night in caves.
Who eat the flesh of swine,
And the broth of unclean meats in their vessels.
5. Who say, keep to thyself,
Come not near me, for I am holier than thou.
These are a smoke in my nostrils,
A fire that burneth all the day long.

It is true, indeed, the exact practices of false worship here attributed to the apostates, were not, generally, such as the Jews of the first advent were addicted to; but we have before had occasion to remark, that the future departures of the professing church from the doctrines and appointed ordinances of revelation, are spoken of in allusion to those idolatrous and superstitious practices, which distinguished the false worship of the times in which the

* Rom. x. 20, 21.

prophet writes. Thus "sacrificing in gardens, burning incense on altars made of brick," practices forbidden by a positive precept to the Israelites; and to which, in the days of their early history, they ever discovered a propensity, serve to symbolize those unauthorized superstitions of the Scribes and Pharisees, by which they, though not absolutely idolators, had made the word of God of no effect. Or rather, perhaps, the spirit of the passage is, these supercilious Pharisees that trust in themselves, that they are righteous, and despise others, are, in my sight, as if they had committed all these prohibited abominations, instead of having to boast the scrupulous observance of every minutia of their law. "The dwelling in sepulchres," and "broth of abominable things," may be referred to the practices of necromancy and magic, to which persons renouncing the true knowledge of God have, in all nations and ages, been remarkably prone.

The judgment of this apostate people is next announced:—

6. Lo, this is written before me,
"That I should not keep silence, but requite;
But that I should requite their iniquities into their bosom,
And the iniquities of their fathers together:"
Jehovah hath said:
7. Who burnt incense on the hills,
And dishonoured me on the mountains;
And I will measure their works,
From the beginning, into their bosom.

These verses predict the punishment of this people as a nation and political society. Israel is represented—under those judgments that have brought them into their present

situation—as suffering, not only for their own sins, but also for the sins of their idolatrous fathers. To the same effect our Lord speaks of all the blood of the martyrs, from Abel to Zacharias, being “required of that generation.” The nation, notwithstanding, as a nation, is not destroyed.

8. Thus hath Jehovah said :

As he that would obtain the wine from the grape,
And saith, Do not destroy it, for a blessing is in it ;

Thus will I act in regard of my servants,
So that I will not destroy them altogether.

9. But I will bring forth a seed from Jacob,
And from Judah, an inheritor of my mountain :

And my chosen shall inherit it,
And my servants shall dwell there :

10. And the Sharon shall be a fold for the flock,
And the valley of Achor a resting place for the herd,
For my people who have sought me.

Here we are plainly told, that the Israel which we now behold is spared, for the sake of a seed to be hereafter born ; and that in the age to come, a race of Israelites is again to seek and find the Lord, and to be re-established in their own land.

Some uncertainty may remain, whether the following be not spoken respecting the apostate part of the natural Israel, and their destruction by the Romans. But, upon the whole, I conceive it is this Roman world itself, who, after the rejection of Israel, received the kingdom of God, and for a short period brought forth its fruits ; but, at length, forgot the hope of Israel, and lapsed into idolatry, and served a TROOP and MULTITUDE of lords

and mediators. They are to be numbered to the sword ; the Redeemer will slay them at the time of his appearing, and take his ancient people again in har'd.

- 11. But you who have forsaken Jehovah,
Who have forgotten my holy mountain ;
Who set forth a table for that troop,
And fill up a libation for that number ;**
- 12. You will I number to the sword,
And ye shall bow down to the slaughter.
Because I called, and ye answered not ;
I spake, and ye heard not ;
And ye have done evil in mine eyes,
And have chosen that in which I delight not.**
- 13. Therefore, thus hath the Lord Jehovah said ;
Lo, my servants shall eat, but ye shall hunger ;
Lo, my servants shall drink, but ye shall thirst ;
Lo, my servants shall rejoice, but ye shall be confounded.**
- 14. Lo, my servants shall sing for joy of heart,
But ye shall cry for distress of heart,
And with a broken spirit shall ye wail :**
- 15. And you shall leave your name for an execration to my
chosen,
And the Lord Jehovah will slay thee,
And will call his servants by another name.**
- 16. He that blesseth himself on the earth,
Shall bless himself by the God of truth :
And he that sweareth on the earth,
Shall swear by the God of truth.**

Leaving their name an execration, is illustrated by the close of the prophecy of Isaiah. God's calling his people by another name, has been thought to designate the adop-

tion of the Gentile churches. But if we reflect — the name of Jacob, or of Israel, was never laid aside — they were the Israel of God. “God of truth,” in this connexion, will signify God who has so wonderfully fulfilled his long expected promises, his long threatened judgments.

Again, we are told, when Jerusalem has endured her appointed punishment, “has received at the Lord’s hand an equivalent recompense for all her sins,” and vengeance has been poured forth on the adversary, there is then to be an entirely new and different dispensation of the kingdom; and a new disposal of the creatures of this lower earth in subserviency thereto. This, in the accustomed language of prophecy, is the creation of a new heaven and a new earth.

When the former provocations are forgotten,
And when they are hidden from mine eyes;

17. Then, behold, I create

New heavens and a new earth :

And the former things shall not be remembered,
Neither shall they any more arise in the mind.

18. But rejoice ye and be glad,

In the age to come which I create.¹

For lo, I create Jerusalem a joy,

And her people a cause of gladness :

19. And I will rejoice in Jerusalem,

And be glad in my people :

And there shall no more be heard therein,

The voice of weeping, or the cry of distress.

20. There shall be no more the short-lived infant,

Or an aged man that shall not complete his days.

¹ So Bishop Lowth.

For a child "should be thought" who died at a hundred years old,
And a sinner, who at an hundred years were cursed "with death."¹

21. And they shall build houses, and inhabit them;
And they plant vineyards, and eat the fruit thereof.

22. They shall not build, and another inhabit;
They shall not plant, and another eat.

For as the days of a tree are the days of my people,
And they shall wear out the works of their hands.

My chosen shall not labour in vain,
23. Neither shall they bring forth for nought.

For they are a seed blessed of Jehovah,
And their offspring with them:

24. And it shall come to pass, that before they call, I will answer;

And while they are yet speaking, I will grant their petition.*

25. The wolf and the lamb shall feed together,
And the lion shall eat straw like the ox,
And dust shall be the serpent's food.

They shall not hurt or destroy,
In all my holy mountain, hath Jehovah said.

In the new dispensation,—perhaps we may use the apostle's expression, "In the world to come of which we speak"—we find it here clearly stated, that besides the risen saints of the new Jerusalem, there will be a world of living men in the flesh, "put in subjection,"—to anticipate the apostle's exposition of prophecy,—not to angels, but to glorified men, with the Redeemer at their head.

In this new world of living men are a future race of Israelites, to take the lead, and to be the instruments of

¹ So Bishop Stock translates these lines.

² you has, evidently, this sense here.

blessing to the whole world. Jerusalem, as we have repeatedly seen, becomes the joy of the whole earth. The children of the resurrection, the "holy myriads," whom the "Lord brings with him," we know to be an "immortal" and "incorruptible" race, who "die no more;" who "neither marry, nor are given in marriage, but are as the angels of God." In the prediction, however, before us, though it evidently relates to the period when Christ and his "holy ones" are come, we have a picture of longevity indeed, and of a great extension of strength, as well as prosperity; but, it should seem, not a deathless state;—or, if we are to say, "there shall be no more death," "corruption hath not put on incorruption, nor is mortality swallowed up of life:"—and these inhabitants of this Jerusalem, to be rebuilt in the new world, are plainly said to have an "offspring." So that "the new Jerusalem, which is above," "the mother of all" true believers, who have the testimony of Jesus, the city whose foundations are of divine workmanship, inhabited by the souls of just men made perfect, where Abraham, and all who lie in Abraham's bosom, are; and which city is one day to "come down from God out of heaven"—this city is carefully to be distinguished from that city built for the favourite nation in the new earth, and beneath the new heavens.

SECTION XVIII.

On Chapter the Sixty-Sixth.

THE last chapter of our prophet, as Bishop Lowth remarks, is a continuation of the same subject as the former.

The oracle seems to expostulate with a people zealously

engaged in building a magnificent temple ; but inclined to substitute, through their unworthy conception of their God, a superstitious show, and carnal services, instead of the spiritual communion of the humble soul with God.

1. Thus hath Jehovah said :

The heavens are my throne,
And the earth the stool of my feet ;
Where is the house ye would build for me,
Or where is this place of my resting ?

2. Even all these my hand hath made,
And all these are mine, hath Jehovah said :

And on this will I look — on the humble man,
Even on him that is of a contrite spirit, and revereth my word.

This reproof well applies to the character of that generation which possessed the holy city, when Jesus of Nazareth appeared among them : and there is some reason to think, from what we have met with before,* that the same cast of religious character will distinguish, in a great measure, the Israelitish nation till near the last.

3. “ He”¹ that slayeth an ox, killeth a man ;
That sacrificeth a lamb, beheadeth a dog ;
That maketh an oblation, ‘ poureth out’ the blood of swine ;
That burneth incense, blesseth an idol.

We may understand this passage, either as marking the character of these religious devotees, who, at the

* Psalm l.

¹ “ ‘ Else’ he.”—BP. Stock.

same time that they showed such extreme zeal for the outward ceremonies of their religion, were guilty of the most abominable crimes, and of deeds the most contrary to their professed character. Such were the Scribes and Pharisees of the first advent, "who devoured widows' houses, and for a pretence made long prayers." But, on the whole, I incline to Bishop Stock's interpretation, "My proper seat is the heart of my worshippers, saith God. Whoso approacheth me without due preparation of mind, will no more gain my favour by the most punctual observance of outward rites, than if he had insulted me by offerings directly contrary to what I enjoined. He that slayeth an ox to mine honour, shall be as far from acceptance with me, as he that is an homicide, &c. This is not to make all crimes equal, as Bishop Lowth contends; for there may be diversities of punishment among wilful transgressors, though all are alike excluded from the divine favour." A most necessary and important distinction.

The passage thus interpreted becomes parallel to chapter the first, verse the eleventh, and the four following. This is strictly applicable to the insulting offer of the ritual service by the Jews, as the prop of their self-righteousness; while they despised that warning voice, that calls to evangelical repentance; and to that poverty of spirit, that meekness of the regenerated heart, which, "in the law of the spirit of life," can alone place men in a situation to receive by grace through faith a knowledge of their interest in a Saviour, and in his righteousness.

As these men have chosen their own ways,
And their soul hath delighted in their abominations;

4. So will I choose the objects of their apprehensions,¹
 And that which they fear will I bring upon them.
 Because I called, and no one answered;
 I spake, and they would not hear;
 And they have done that which is evil in my sight,
 And have chosen that in which I delighted not.

This began to be realized, when the Messiah “came to his own, and his own received him not.” What follows will well apply to those who “did receive him,” and were, for confessing his name, put out of the synagogue, and their names cast out as evil:—

5. Hear the word of Jehovah,
 Ye that tremble at his word.
 Say to your brethren that hated you,
 And cast you out for my name sake:
 “Jehovah will be glorified,”
 And he will appear to your joy,
 And they shall be ashamed.

We shall find this perfectly consonant with the language held to the believers of the Gospel, when first proclaimed—that they were to wait for the re-appearance of the Saviour. And though all that generation died, “not having received the promise,” and many generations after them have slept with their fathers; yet the day will show, that they were not disappointed in their hope.

The sacred oracle, by a very sudden transition, passes

¹ “(Their suppositions) the thoughts that *come up* into their hearts, I will realize. Thus the unbelieving Jews supposed the Romans would come and take away their place (their temple) and na-

tion, and the Romans came accordingly; they said they had no king but Cæsar, and God abandoned them to Cæsar.”—PARK-HURST.—BP. STOCK.

to the era of the second advent, when the hopes of all the waiting family, in heaven and in earth, shall be realized—unless, indeed, all that we have been reading is to be considered as having had only its inceptive fulfilment in the state of Israel at the first advent; and that some similar circumstances in the future condition of this people at the eve of the second coming of Christ, is to be considered as ultimately in the view of the prophecy.

6. A voice of confident joy¹ from the city! a voice from the temple!

The voice of Jehovah, rendering recompense to his enemies!

We are not surprised to find a city and a temple, at that era to which the prophetic vision has transported us; since we have learned from the parallel Scriptures, that at the time of the Saviour's re-appearance there will be a city and a temple, and an enemy in the land closely besieging them—an enemy that falls by an immediate interposition of divine power. Here, therefore, the reference is clear. But it is certainly inadmissible to interpret this of the destruction of Jerusalem by the Roman armies. That was no appearance of the Messiah, and could not in Scriptural language be called so; that event, clearly, did not put the Jews to shame for their conduct to their poorer brethren. Those that perished, perished in the madness of their rage against God and his Christ; those that survived retained all their prejudices and antipathies. Much less was Jerusalem's destruction an occasion of joy to the faithful people of God among the natural Jews.

¹ "A voice of confidence."—happy festivity, in the season of
 BP. STORM. Properly the sound of their secure prosperity.
 of a multitude, raising the shout of

The connexion also of what follows corroborates this interpretation : —

7. Before she shall be in travail, she shall bring forth ;
Before her pangs come, she shall be delivered of a man child.

8. Who hath heard the like to this ?
Who hath seen such things ?

Shall a country be brought forth in one day ?
Shall a nation be born in an instant ?
That Zion should at once conceive and bring forth her children !

9. Shall I bring to the birth, and not make to come forth ?
Hath Jehovah said :
Shall I make to come forth, and restrain the birth ?
Hath your Elohim said.

Immediately connected with that work of vengeance, which overwhelms the enemy of Jerusalem at the second advent, we have ever seen, in the prophetic vision, the sudden and wonderful manifestation of the sons of God, the children of Zion. The symbol here used of a woman being delivered of a child, without the usual process of nature in the pains of labour ; and the reference of this to the birth of a whole people in a day, in an instant, with what is said in the last verse quoted above, that every step of this birth is a supernatural operation of God, leads us to assign this passage as a parallel to chapter the fifty-fourth, verse the first.

Rejoice, thou barren that didst not bear, &c.

Which Scripture an inspired apostle has taught us to apply, not to the earthly society of Jerusalem that then was ; and which we know is to be restored, and her dis-

persed children gathered from all the nations where they are scattered; but to "the Jerusalem that is above, the mother of all" true believers. We are guided, therefore, to interpret this symbol, not of the sudden gathering of the Israelites from all lands—which does, however, take place about the same time—but of the sudden appearance of the Lord and his holy myriads, as it was represented in the sixty-eighth psalm:—

God rideth on amid myriads, thousands of thousands;
The Lord is with them, 'as in' Sinai, in the sanctuary.

The friends of Jerusalem are called upon to rejoice with her, for her final establishment under this glorious dispensation will be the cause of the universal restitution of all the surviving nations of the earth, which have not perished in the terrible conflict of the "battle of the great day of Almighty God."

10. Rejoice for Jerusalem,
And exult with her, all ye that love her.

Be exceeding glad for her,
All ye that mourn over her.

11. That ye may suck, and be satisfied,
From the breasts of her consolation.

That ye may draw near, and delight yourselves,
In the effulgence of her glory.

This is evidently parallel to chapter the sixtieth, and is addressed to the survivors of mankind, to whom Jerusalem is to become the source of endless peace and felicity.

12. For thus hath Jehovah said:

I will extend peace to her like a river,
And the glory of the nations like a flowing torrent:

And ye shall be suckled, in the arms shall ye be carried,
And on the knees shall ye be fostered.

13. As one whom his mother comforteth,
So will I comfort you :
In Jerusalem shall ye be comforted :

14. And ye shall see, and your heart shall rejoice,
And your bones shall flourish as an herb.

Thus is Jerusalem established to be the joy of the whole earth, and caused to stand in the relation of a nursing mother to all the nations of the earth. Then, we may observe again, will be realized the prediction to Abraham ; “ In thee, and in thy seed, shall all the families of the earth be blessed.”

But we are reminded, as usual, that the work of vengeance precedes the extension of mercy : —

And the hand of Jehovah shall be manifested on his servants,
And his indignation upon his enemies.

15. For behold, Jehovah will come in fire,
And his chariots as a whirlwind !

To recompense in the heat of his anger,
And in his rebuke with flames of fire.

16. For by fire shall Jehovah execute judgment,
And by his sword upon all flesh ;
And the slain of Jehovah shall be many.

The close of Moses' song of remembrance, and the parallel passages in the oracles already consulted, clearly ascertain the objects and the time of this judgment.

To what persons the next verse particularly alludes, is not, perhaps, easy to determine : from the figurative language used, we may conjecture, to the faithless and profane in Israel, to those “ who say they are Jews, and are

not, but are of the synagogue of Satan :” or the following lines are a description of the apostate and idolatrous enemies of the last days in general, spoken of as usual in allusion to the abominable practices which marked the corruption of true religion in the days of the prophets. ¹

17. They that sanctify themselves, and purify themselves,
In the gardens, after ONE in the midst. ²

Eating the flesh of swine,
The abomination, and the field-mouse.

They shall be consumed together, Jehovah hath said.

18. For I know their works and devices.

¹ — “Interpretes Judæos, licet falsa hypothesi nixos, in peccatoribus hic descriptis videre Muhammedanos et pontificos Romanenses.”—VITRINGA.

² Of this difficult and uncertain passage, the fourth meaning adduced by Simon, is : “Alii *ad unum omnes removebo* (quasi scriptum esset, כֹּחַם כֹּחַם, quanquam ita scribi necesse non erat) non male : parallelismo certe favente, כֹּחַם כֹּחַם. Bishop Lowth has, “After the rites of Achad. The Assyrians worshipped a god called Adad.” But against this interpretation see Simon. The Septuagint translates this seventeenth verse as follows :

“They who are sanctified, and cleansed for the gardens, and in the porches eat flesh, swine’s ‘flesh,’ and abominable things, and the mouse,” &c.

The Vulgate : —

“Who are sanctified, and count themselves pure in the gardens behind the door on the outside, who eat swine’s flesh, and the abomination, and the mouse,” &c.

Vitringa’s observations are very pertinent to the occasion : “Pharisæi, summam religionis suæ constituentes in purificationibus et lustrationibus externis ; et hoc nomine sectam facientes ; intus pleni rapinâ, intemperantiâ et omni immunditie ; iidemque repulsâ justitiâ Dei evangelio oblatâ, spem fundantes in justitiâ operum erant *ἐδύγημα* coram Deo ; eorumque hæc superstitio, eodem loco apud Deum habebatur, quo Syro-Macedonum et Phœnicum, qui lustrationibus et februis in lucis, Helio-politano aut Antiocheno vocabant,” &c.

‘The time’ is coming to gather together all nations and all languages,¹

And they shall come and shall see my glory.

19. And I will appoint to them a sign,

And I will send of them, those that have escaped, unto the nations.

I should venture to suppose, from the parallel passages, that the assembled nations are those that are gathered to the day of vengeance on the mountains of Israel; but that a remnant, spared and rescued from this destruction, are sent to tell to the remaining nations the glory they have witnessed.

‘Unto’ Tarshish, Pul, and Lud,

‘Unto’ Moschi, Tubal, and Javan ;²

‘Unto’ the far distant coasts,

Who had not heard the report of me,

And who had not seen my glory.

The nations here mentioned it is not difficult to point out generally. Tarshish, and the ships of Tarshish, are frequently mentioned in Scripture: there seems little doubt that some region or nation to the west of Europe is intended; the great maritime nation, probably, before not obscurely alluded to in former prophecies, but certainly not that part of Europe designated by the term of “Chittim,” and symbolized by “Edom” and “Bosra.” Pul and Lud are supposed, by Bochart, to be nations of

¹ Bp. Stock.

Euxine and the Caspian seas, and properly joined with תבֿל, the Tabereni, &c.

² Lowth suspects that the words מִשְׁכִּי מִשְׁכִּי are a corruption of the word מִשְׁכִּי, Moschi; the name of a nation situated between the

See first part of Wells’ Geography.

Africa, to the south of Egypt. Of the accession of Egypt itself to the kingdom of Messiah, we were informed in a former prophecy, * so that this is a further extension of his reign in that direction. And, in like manner, placing, on the same authority, Moschi and Tubal, between the Euxine and the Caspian, and recollecting that Assyria has been also already mentioned in the passage just referred to, as standing, together with Israel and Egypt, eminent among the nations that form the kingdom of the Messiah, we may also say this marks the extension of his dominion in that direction. By Javan, Greece is, of course, to be understood; so that the great outlets from the new metropolis of the renovated earth are plainly marked; for Arabia has before seen his glory, † and, perhaps, the eastern nations were already witnesses of this divine interposition: ‡ and, lastly, the term “far distant coasts” extends our view to the remotest regions of the globe.

There will be found, as it should seem, still Israelites to be gathered and sent home to their destined country, in all these regions of the earth.

20. And they shall bring all your brethren,
From all nations an oblation to Jehovah.

Surely this must be the present presented to Jehovah, mentioned in chap. xviii., after which the ships of Tarshish are first and principally to be employed. Not only they, however, but all the neighbouring nations, according to their respective means, are represented as engaging in the work:—

* Chap. xix. 24, &c.

† Chap. xlii. 11, &c.; lix. 19.

‡ Chap. xli.; xlii.

On horses, and in carriages, and on litters,
On mules, and on dromedaries,
Up to my holy mountain, Jerusalem, saith Jehovah.

As the children of Israel bring the oblation,
In purified vessels to the house of Jehovah.

The descendants of Israel, we shall remember, are symbolized by the oblation presented to Jehovah. The nations of the world are bringing them to Jerusalem with all respect and honour, as persons most sacred to Jehovah; and sacred to Jehovah they are ever to remain, though that sanctity becomes extended, in some sort, to all the nations of the earth: —

21. And of them, also, will I take for priests and for Levites,
Hath Jehovah said:

22. For like as the new heavens,
And the new earth which I create,
Continue before me, Jehovah hath said,
So shall your seed and your name continue.¹

23. And it shall be that from new moon to new moon,
And from sabbath to sabbath,
All flesh shall come to worship before me,
Hath Jehovah said.

How far this is literally to be accomplished, or how far it is figurative, or in what manner it is symbolical of something “new in the kingdom of God,” perhaps we are not qualified to declare or to comprehend. But surely we may say a real THEOCRACY is established over all the nations; and, though the holy mountains of Jerusalem are the seat of its manifested glory, its dominion extends to the utmost limits of the globe, and is to continue as long as the mundane system stands.

¹ “Continue,” “stand,” or “be established.”

The last verse is as awful as remarkable :—

24. And they shall go forth and look on the corpses
Of the men who transgressed against me.

For their worm shall not die,
And their fire shall not be quenched,
And they shall be an abhorrence to all flesh.

Who the transgressors against God are, we can easily distinguish from parallel passages;* but in what manner their punishment is a spectacle, to be perpetually viewed by all flesh, that is, men in the flesh, is certainly beyond our comprehension, who “know but in part.” The metaphor which is used represents it to be, as though we saw their dead bodies, not eaten by a worm that consumes them and dies, or burnt on the funeral pile, which becomes extinguished when it has devoured its materials with the body,—but it is, as though a perpetual endurance were given both to these instruments of destruction and to the destined objects on which they prey. This is certainly ETERNAL DEATH, the bands of which are never loosed. So far our divine Master’s reference to this awful passage guides us to understand, though we know not how “flesh shall see it.” It relates, our Lord’s words imply, to that place of torment into which “God,” “after he hath killed, has power to cast both soul and body.”—“It is better for thee to enter into life,” “into the kingdom of God,” “than to be cast into hell fire, where their worm dieth not, and their fire is not quenched.”

* Jude, ver. 14; Job, xix. 23; Deut. xxxii. 40; Num. xxiv. 24; 1 Sam. ii. 10; Psalms, iii. 7, 10; ix. 15; and x.; xlv. 1; lvi. 9; lxviii. 1; lxxvi. 5; lxxxix. 1; xcvi. 1; cx. 1; Isaiah, ii. 10; xiii. 1; xv. 1; xvii. 1; xix. 5; xxx. 30; xxxiii. and xxxiv. 1; xlix. 24; lix. 17; lxii. 8.

CHAPTER IV.

THE MINOR PROPHETS, COTEMPORARY WITH ISAIAH.

SECTION I.

*Amos.**

WE next proceed, according to the plan we have proposed, to consult the writings of the other prophets who were cotemporary with Isaiah. The close of the prophecy of Amos will, in this view, first claim our attention. It will be found parallel to those parts of the prophecies already considered, which predict the dispersion of Israel, their restoration, and great prosperity in the last days. The connexion of these events with the second advent of our great Redeemer, we have already learned.

5. And the Lord Jehovah, 'it is' he who 'is the God' of Sabaoth:¹

'It is' he who toucheth the earth and it melteth,
And all the inhabitants thereon do mourn;

* Supposed to have prophesied between the years 823 and 758 before Christ.

¹ The Creator and the Governor of the shining hosts of heaven. Or, with Bp. Horsley,—
"The compound Jehovah Sabaoth belongs properly to the Second Person [in the Godhead,] being his appropriate demiurgic title: the Maker and Sustainer of the whole array and order of the universe."

And it heaveth, all of it, like a river,
And sinketh as the river of Egypt.¹

6. It is he that buildeth his chambers in the heavens,
And foundeth his vaulted arch over the earth;²

Who calleth for the waters of the sea,
And poureth them upon the face of the earth:
Jehovah is his name.

7. Are not ye as the sons of the Cushites to me?
O ye sons of Israel! saith Jehovah.

Did not I bring up Israel from the land of Egypt,
And the Philistines from Caphtor, and the Syrians from
Kir?³

8. Behold, the eyes of the Lord Jehovah are upon the sinful
kingdom,⁴
And I will destroy it from off the face of the land.

Notwithstanding, I will not utterly destroy the house of
Jacob, Hath Jehovah said:

9. For, behold, I will command,
And I will shake together the house of Israel among all
nations;⁵

As 'one' shaketh together 'corn' in a sieve,
And not a particle shall fall to the ground.

10. By the sword shall all the sinners of my people die,
Who say, evil shall not reach or surprise us.

¹ That is to say, it is He whose mighty power is seen in the earthquake.

² See Sim. Heb. Lex. The meaning of these lines is, It is God that covereth the heavens with clouds, in order to pour down the storm and rain upon the earth.

³ What is Israel, but by my

special favour, more than other nations? Jehovah is equally the Disposer of all.

⁴ "The kingdom of Israel seems here to be meant."—ARCH-BISHOP NEWCOME.

⁵ "Sift, or shake together and toss to and fro, so as completely to mingle."—IDEM.

In this plain prophecy “ of the casting away of Israel,” and of the dispersion of Judah among all nations, a distinction is made between the true Israelite, “ the Israelite indeed,” and the “ sinners of that people.” The one, according to the distinction, we have already learned are “ the children of the promise, which are counted for the seed.” In all God’s dispensations, not one of these is lost. But “ the children of the flesh,” who walk not in the footsteps of their father Abraham—for the last line presents us with a singular picture of those who are hardening themselves in unbelief,—over all these the judgment of the sword is suspended: and according to what we have already learned from the sacred oracles, this is the destiny of the apostates of Israel in every age. Not only at the time of their dispersions, whether by the Assyrian, the Babylonian, or the Roman, but a “ sword is still to be drawn out after them ;” and even at the time of their restoration, their numbers are dreadfully thinned by the sword, “ until the consummation decreed is finished.”

11. In that day I will raise up the tabernacle of David, that is
fallen down,
And I will close up the breaches thereof;
And I will raise up its ruins,
And I will build it as in the days of old ;
12. That ‘ they ’ may inherit the remnant of Edom,
And of all the nations “ who are ” called by my name,
Hath Jehovah said, who performeth this.

The reader may see in Kennicott what is advanced for the reading of the Septuagint, — “ That the residue of men may seek Jehovah.” I see no reason to depart from our present received text. The quotation in the Acts of

the Apostles is only to prove that the call of the Gentiles was not unscriptural, "and to this agree the words of the prophets." The apostle then refers to this passage, and, probably, quotes it in the translation to which his hearers were most accustomed: this was sufficient to prove his point, — "That God would visit the Gentiles, to take out of them a people for his name." But there is no occasion to suspect the integrity of the text. We have learned in former prophecies to apply the term Edom "spiritually" to the last enemy of Israel that comes from "Chittim:" we know that of these apostate nations but a very small remnant escapes. We have learned, too, that those who do escape yield a willing subjection to the restored Israel; * and that the supremacy of the children of the patriarchs is established over all the earth when Messiah shall sit upon the throne of David, and shall reign "over his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever." There is no necessity, therefore, to alter the received text.

Next follows a prediction of final felicity, in a metaphorical language very similar to that; in which the same scenes of prosperity and blessedness, in the renovated world, have been predicted by former prophets: —

Behold, the days come, hath Jehoyah said,

13. That the plougher shall draw near to the reaper,
And the treader of the grapes to the sower of the seed.

"This," says Archbishop Newcome, "is a lively way of expressing that the harvest and vintage should be copious, and long in gathering."

And the hills shall distil wine,
And the mountains shall pour it down.

* Isaiah, xiv. and lxvi.

As we have observed of similar passages before, the least we can say of this is, that the curse is removed from the earth; labour and toil are no more. "Nature," "delivered from the bondage of corruption," is made abundantly productive to supply every want and every comfort for man that shall remain upon earth, under the glorious reign of Christ and his saints. As for the glorified saints, we are ever to bear in mind, their habitations be not with man—they dwell not in houses of clay; yet, partakers in the kingdom of Christ, they reign over the regenerated earth. On this regenerated earth, the re-establishment of Israel in Canaan, we have seen also, is one of the first events of Messiah's glorious reign: thus the prophecy of Amos closes:—

14. And I will bring again the captivity of my people Israel,
And they shall build the desolated cities, and inhabit them;
And they shall plant vineyards, and drink the wine thereof,
And they shall make gardens, and eat their fruit.
15. And I will plant them on their land,
And they shall no more be rooted up,
From the land that I have given them,
Hath Jehovah, thy God, said.

SECTION II.

*Hosea. **

THE three first chapters of the prophet Hosea will next claim our attention. The prophetic symbol here made

* Supposed to have prophesied between the years 809 and 698 before Christ.

use of is that of a woman faithless to her husband. This is emblematical of the Israelitish church. Her first-born son is acknowledged, or supposed to be acknowledged, by the father as his own. He is called "Jezreel" or "seed of God." An oracle is delivered at his birth :—

4. For yet a little while, and I will visit
The blood of Jezreel on the house of Jehu.

"I am persuaded," says Bishop Horsley, "that Jezreel is to be taken in this passage in its mystical meaning, and is to be understood of the persons typified by the prophet's son—the holy seed—the true servants and worshippers of God. It is threatened that their blood is to be visited upon the house of Jehu, by which it had been shed. The princes descended from Jehu were all idolaters; and idolaters have always been persecutors of the true religion. In all ages, and in all countries, they have persecuted the Jezreel unto death whenever they have had the power of doing it. The blood of Jezreel, therefore, which was to be visited on the house of Jehu, was the blood of God's servants, shed in persecution, and of infants shed upon the altars of their idols, by the idolatrous princes of the line of Jehu: and so the expression was understood by St. Jerome and Luther."

Again; she bears a daughter, who is directed to be called "Lo-ruhamah," "not having obtained mercy," or "unpitied." This daughter is symbolically considered as illegitimate, "born in fornications;" and the symbol is applied to the main body of the ten tribes. They are not the real seed of God, and are no longer to be the objects of his pity.

6. But the house of Judah will I cherish with tenderness,
And I will save them by Jehovah, their Elohim.

And I will not save them by bow, nor by sword,
Nor by armour, nor by horses, nor by horsemen.¹

Again; she bears another son. He also is pronounced a "child of fornications." His name is directed to be called Lo-ammi, "not my people."

9. For ye are not my people,
And I will not be your God.

"This child," observes Bishop Horsley, "must typify the people of the kingdom of Judah, in the subsequent periods of their history." In the different treatment of the house of Judah and the house of Israel, we see the prophecy hitherto remarkably verified. After the excision of the ten tribes, Judah, though occasionally visited with severe judgments, continued to be cherished with God's love," or continued to be pitied, "till they rejected our Lord. Then Judah became Lo-ammi; but still continues to be an object of God's love, preserved as a distinct race for the gracious purposes of mercy."

This child, then, called "Lo-ammi,"—"no people of mine"—is to be considered as symbolical of the Jewish commonwealth at the first advent. The Jews seem to

¹ Bishop Horsley observes on this passage,—“These expressions are too magnificent to be understood of any thing but the final rescue of the Jews from the power of Antichrist in the latter ages, by the incarnate God destroying the enemy with the brightness of his coming, of which the destruction of Sennacherib's army in the days of Hezekiah might be a type, but

it was nothing more.” “Perhaps, in the last ages, the converts of the house of Judah will be the principal objects of Antichrist's malice. Their deliverance may be first wrought, and through them the blessing may be extended to their brethren of the ten tribes, and ultimately to the whole world. This order of things the subsequent prophecy seems to point out.”

have had this passage in their minds, when, in reply to our Lord's rejection of their claim to be "the children of Abraham," though they were "his seed," they observe, "We be not born of fornication; we have one Father, even God."* But our Lord shows, by his answer, that they were this symbolical child of fornication; "they were of their father, the devil." Then, and in the subsequent rejection of the nation, was fulfilled the awful prediction; "Ye are not my people, and I will not be your God."

Immediately there follows a prophecy, which the reader will soon recognise to be parallel to several delivered before:—

10. Yet shall the number of the sons of Israel be as the sand of the sea,
Which cannot be measured nor numbered.

Notwithstanding this rejection of both houses of Israel, yet the promise made to Abraham respecting the vast multiplication of his seed would not be forgotten. How, then, would it be fulfilled? In the first instance, as the event has shown, "God would visit the Gentiles, to take out of them a people for his name." They would for a time fill up the chasm made in Israel, "by the casting away of so many in apostate Judah." But this would not be all; "when this fulness of the Gentiles should be come in," there would be then a resumption of the natural Israel, and the promise made to Abraham would be fulfilled in its utmost extent.

* John, viii.

And it shall come to pass, that in the place where it was said to them,

“Ye are not my people;”¹

There shall it be said unto them,

“Ye are the sons of the living God.”

11. And the sons of Judah, and the sons of Israel, shall be gathered together,

And shall appoint to themselves one head:

And shall come up out of the land;²

For great shall be the day of Jezreel.

“They shall unite in one confession, and in one polity, under one King, Christ the Saviour.”³ The great day of Jezreel, or of the seed of God, evidently refers to the season predicted in former prophecies: “He shall be King in Jeshuron,” when the chiefs of the people shall be assembled with the people of the God of Abraham; “then shall be fulfilled the promise to Abraham and to his seed, that he shall be heir of the world.”

Again, in the following chapter, after a clear prediction of the rejection of Israel, and of the desolation of their country, under the metaphor of a faithless wife, given up to shame and poverty by her husband, we have* another remarkable prediction of Israel’s restoration, very similar in its language to those oracles which

¹ “That is, at Jerusalem, or at least in Judea, where this prophecy was delivered, and where the execution of the sentence took place.”—“This must relate to the natural Israel of the house

of Judah,” &c.—HORSLEY.

² “And come up from the earth, i. e. from all parts of the earth, to Jerusalem.”—IDEM.

³ Idem.

we have already consulted, and which describe a passage through the desert, conducted in a manner that renders it as wonderful as the exodus from Egypt.

14. Notwithstanding, lo! I myself 'will' allure her,
And will lead her 'in' the-desert,
And will speak cheeringly to her:

15. And I will give her from hence her cultivated country,
Even the valley of Achor² for a door of hope:

And there shall she join in responsive song, as in the days
of her youth,
Even as in the day when she came up from the land of Egypt.

I see no necessity for understanding this in any other than a literal sense. We have ascertained from other prophecies, that there will be a party of restored Israelites conducted by special providence through the deserts towards Zion. The valley of Achor will lie in their way; and its possession may be to restored Israel as an earnest of future blessings: or — referring to the story of Achan, Joshua, vii. — in the spot where the “sinners of the people are cut off,” shall hope begin to dawn upon returning Israel. We read in Isaiah, “And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains.” — “And Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in,” * &c.³

¹ Or, “when she shall be in the desert.”

lis, נצב, conturbati, scil. populi Israelitici. —SIMON.

² “Valley of tribulation.”

HORSLEY.

³ “This perpetual allusion to the exodus, to the circumstances

“*נצב, conturbatus*: unde *val-*

of the march through the wilder-

* Chap. lxxv. 9, 10. Compare Psalm lxxviii.

The happy state and most abundant prosperity of the people so restored, is next described, and in a manner perfectly analogous to former prophecies: —

16. And it shall come to pass in that day, saith Jehovah,
That thou shalt call me, "my husband;"
Thou shalt no more call me, "my master;"
17. For I will take away the names of masters¹ out of her mouth,
And their name they shall mention no more.

"It is in vain," says Bishop Horsley, "to look for a purity of religious worship, answerable to this prophecy, among the Jews returned from the Babylonian captivity. This part of the prophecy, with all the rest, will receive its accomplishment in the converted race in the latter days." To illustrate the meaning of the language, we may compare our Lord's address to his disciples, John, xv. 14: "Henceforth, I call you not servants, for the servant knoweth not what his Lord doeth; but I have called you friends," &c. Gospel privileges are but a foretaste and earnest of the felicities of these times.

18. And I will on their behalf sanction a covenant in that day,
With the beasts of the field,
And with the birds of the air,
And with the reptiles of the ground.

To sanction or make a covenant, often implies the imposing of a law, or the will of the Supreme upon his

ness, and the first entrance into the Holy Land, plainly points the prophecy to a similar deliverance, by the immediate power of God,

under that leader, of whom Moses was the type."—HORSLEY.

¹ "These lords."—HORSLEY.
Literally Baalim.

creatures. This prediction is parallel with the latter part of the eighth psalm: "Thou hast put all things under his feet," &c.: and with Isaiah, xi. 9, and lxxv. 25, "They shall not hurt nor destroy," &c. The powers of nature are then to be subjected in a more complete manner to the service of mankind.

And the bow, and the sword, and the armour,
Will I destroy from off the earth,
And I will cause them to dwell in security.¹

Exactly similar to Isaiah, "They shall beat their swords into ploughshares," &c.; and to Psalm xlvii., "He maketh wars to cease in all the world," &c.

The metaphor of an espousal and marriage, as in the forty-fifth psalm, and in the sixty-second chapter of Isaiah, is again used to describe the relation in which his favoured people will then stand to their God:—

19. And I will espouse thee unto me for ever;
Ay, I will espouse thee unto me with righteousness,
And with judgment, and with tender love, and with compassion;
Ay, I will espouse thee to me with faithfulness,²
And thou shalt know Jehovah.

Taking these terms in the usual sense in which we

¹ "Lie down in their beds."

HORSLEY.

² "A noun substantive after the verb, אשׁ with ב prefixed, denotes the dowry, or that which a man gives to obtain his spouse of his parents. Christ gave, for the espousal of the church, his bride,

צדק, his own justice; נשׁוּב, his perfect obedience to the law; רחם, exuberant kindness; חַסֵּד, tender love; אֱמֻנָה, faithfulness, steady adherence on his part in the covenant between the Holy Three."—Br. HORSLEY.

meet with them in prophetic language, I should explain the language of the metaphor to say, "The dowry that I shall then give for my espoused will be "righteous vengeance" on her adversaries, and "the judgment" that will destroy the sinners of my people. To herself "grace" and "mercy," and "the faithful fulfilment of promises."

21. And it shall come to pass in that day,
 I will richly supply, hath Jehovah said;
 I will richly supply the heavens,
 And they shall richly supply the earth;
 22. And the earth shall richly supply the corn,
 And the wine, and the oil,
 And they shall richly supply the seed of God.¹

The word I have rendered "richly supply," as the best equivalent I can think of, is the word usually rendered, "to answer, "to respond to," "to hear." Bishop Horsley renders, "I will perform my part upon." But I greatly prefer the sense confirmed by the Arabian language, "To flow," "to exhibit one's self rich and efficient to another." St. Paul seems to embrace its meaning, "The same Lord over all is *rich unto* all that call upon him."

13. And I will sow it² for me in the earth;
 And I will pity her that was named "UNPITIED:"
 And I will say to "NO PEOPLE OF MINE," "my people;"
 And he shall say, my God.

¹ "פָּרַץ, fluxit; pressit; sufficit
 se divitem et sufficientem præbuit
 alteri (Arab. غني ditari)." —
 SIMON.

² "I will sow the seed of God
 in the land;" a plain reference to
 the etymology of Jezreel.

Jezreel, or "the seed of God," includes, it should seem, the whole elect people of God, all the spiritual seed of Abraham. *They* were part of this seed, whose blood had been shed by the house of Jehu, chap. i. verse 4. Surely, then, this must answer to "the holy myriads," whom the Lord from heaven brings with him; to "the Jerusalem above," of the apostle, "the mother of all" true believers; they being "Abraham's seed, and heirs according to the promise." The promise to Abraham, and to his seed, that he should be the heir of the world—of that "world to come," which the Epistle to the Hebrews informs us is not put in subjection to angels, but "to man"—to glorified men, for "flesh and blood cannot inherit the kingdom of God." The corn, and the wine, and the oil, therefore, as far as relates to them, are symbolical of something else. We may compare the words of our Lord: "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." *

Admitting, then, that Jezreel symbolizes the spiritual seed, the new Jerusalem, the sowing or planting of it in the land, or in the earth, must be the same as its "coming down from God out of heaven;" and as the same symbol, "the bride, the Lamb's wife," in the Revelation, denotes the church triumphant; so does the metaphor of the espousals here, of the royal marriage, in the forty-fifth psalm, and in the sixty-second of Isaiah.

Moreover, distinct from Jezreel, we have a plain intimation of the restoration of the survivors, in the flesh of both branches of the house of Israel. The second child of the prophet was called "Lo-ruhamah," "the unpitied;"

* Matthew, xxvi. 29.

she symbolized, as we have seen, the ten tribes: she is now to become the object of pity; the ten tribes are to experience mercy. The third son, named "Lo-ammi," "no people of mine," symbolized, we saw also, the house of Judah in its present rejected state. This nation is again to be acknowledged as a "people of God." "Lo-ruhamah," and "Lo-ammi," are not to be confounded with "Jezreel." The two former are nations upon the renovated earth, inhabiting the restored Jerusalem, and the cities of Palestine; but Jezreel is a symbol of those glorified spirits which inhabit the heavenly Jerusalem, "the city that hath foundations, whose builder is God;" whereas the restored Jerusalem is "of this building." In what manner a connexion is opened between the world of spirits, and of men in the flesh, of what nature will be "the manifestation of the sons of God," and how the "Redeemer," and "his happy followers," "the hosts of heaven," will reign upon earth, is, perhaps, past our conception at present. "It does not yet appear what we shall be;" but enough is revealed to establish the fact of such an intercourse in a future age, and the zeal of the Lord of hosts is to accomplish it.

Again, in the third chapter, the extraordinary situation of the Israel that now is, is represented by a symbolical harlot, who is not espoused, or acknowledged as a wife, but whose person is hired for a mean pittance of money and food. This represents the Jews as we now see them; kept steady in a certain way to the profession of the religion of their fathers, but without its privileges and its honours, its ordinances and its sacramental rites: yet, at the same time, clear from idolatry or spiritual fornication, the sin for which their forefathers suffered so much.

4. For many days the sons of Israel shall abide
Without a king, and without a prince ;
And without a sacrifice, and without an altar,¹
And without Ephod and Teraphim.²
5. Afterwards the sons of Israel shall return,
And they shall seek Jehovah their Elohim,
And David their king :³
And they shall reverence Jehovah and his goodness,
In the last days.

SECTION III.

On Chapter the Eleventh, Verse the Tenth, &c.

AGAIN, in the latter part of the eleventh chapter⁴ of the same prophet, we have a clear prediction of the restoration of the two houses of Israel. The interposition of divine vengeance, under the symbol of a roaring lion, is first predicted. It is at the time of this vengeance, as we have often found foretold before, that Israel is gathered.

¹ See the Versions.

² "Implements of idolatrous rites." — See *Biblical Criticism*, vol. iv. p. 27.

³ " Shall seek that Jehovah
' who is' their Elohim,
And that David ' who is' their
king."

⁴ For some obscure intimations of the affairs of the second advent in the sixth chapter, see Bishop

Horsley, but compare Archbishop Newcombe. To the former author I refer for an illustration of that clear prediction of the resurrection of the just, chap. xiii. ver. 14, which he thus translates: " From the power of hell I will redeem them ; from death I will reclaim them. Death ! I will be thy pestilence ; hell ! I will be thy burning plague."

10. They shall walk after Jehovah, He shall roar as a lion;
For he shall roar, and children shall hasten from the west.
11. They shall hasten as the sparrow from Egypt,
And as a dove from the land of Assyria;
And I will cause them to settle upon their habitations,
Hath Jehovah said.
12. Ephraim compassed me about with falsehood,
And the house of Israel and Judah with deceit;
'But,' hereafter, a people of God shall come down,
Even a people of saints, 'that is' faithful.

In these two last lines, I retain very nearly the translation of Archbishop Newcombe.¹ To what circumstance in the future history of redemption they apply, I need not stop to point out.

The last chapter also of this prophet is to be applied to the prosperity of the restored nations of Israel in the last days; but as nothing new or different from what we have seen before is delivered, we will pass on to the next prophet of this age, referring to Bishop Horsley for the more particular investigation of the prophecy of Hosea.

SECTION IV.

*Remarks on Parts of the First and Second Chapters of the Prophet Micah. **

To one accustomed to the style of prophecy, the exordium

¹ Horsley renders, "Ephraim obtain dominion with God, and hath compassed me about with shall be established with the Holy treachery, and the house of Israel Ones." with deceit. But Judah shall yet

* Supposed to have prophesied between 757 and 698 before Christ.

of this prophet will sound as having reference, not to the judgments immediately threatened, but to the grand and ultimate theme of the vision.

CHAPTER I.

2. Hear, ye peoples, all of ye;
Hearken, O earth, and all that are therein;
For the Lord Jehovah doth testify against you,
Even the Lord from his holy mansion.
3. For, behold, Jehovah will go forth from his place and descend,
And he will tread upon eminences of the earth:
4. And the mountains shall melt beneath him,¹
And the valleys shall be dissolved;
As wax before the fire,
As waters running down a steep place.

After the prediction of those immediate judgments that should disperse the children of Israel, their restoration is thus foretold:—

CHAPTER II.

12. I will surely gather, O Jacob, all of thee,
I will certainly assemble the residue of Israel.
I will place them together, as the sheep of Bozra,
As a flock in the midst of their pasture.
- A buzz from 'a multitude of' men!
13. He that forceth a passage, is gone up before them.
They have forced a passage, and have passed through the gate, and are gone forth by it;
And their King passeth before them, even Jehovah at their head!

¹ חֲבֵקֵי, "Vulgatus, scindentur; melius Græci Intt. *ταλσσοῦται*, resolventur; nam cera, præsentē igne, resolvitur, non scinditur; quo ex-
emplo docemur, verbum *קָרַב*, de liquidis rebus usurpari, ut et de aridis."

In this passage, again, I conceive we have a view of the two great parties that are the objects of mercy at the second advent. The nation of Israel, gathered from all lands, and like a flock pastured in their recovered country. But besides these, there is the stir and bustle of a multitude. They follow one, who afterwards is declared to be their King, even Jehovah; they follow him, as it is described, ascending to force a passage for them through some gates that impede their progress upward. The passage is forced, and they go forth from the place of their confinement or concealment.

What is this, but the great Redeemer bursting open the gates of the unseen world, that he may bring his people with him? “Behold, the Lord cometh with his holy myriads.” “Jehovah shined forth visibly at Sinai; he arose over Seir, and displayed his glory from Mount Paran, and from the midst of myriads came forth the Holy One.”* On his right hand were streams of fire. “O! loving Father of the peoples, all the saints are in thy hands, they are seated at thy feet.”—“God rideth on amidst myriads, a leader of happy ‘followers’ is the Lord among them. Sinai is in the sanctuary. Thou didst ascend on high, thou leddest captivity captive,” &c.:† “and he shall penetrate,” or “perforate, in this mountain, the face of the covering that is cast over all peoples, and the veil that is spread over all nations. He shall penetrate,” or “perforate death unto victory; and the Lord Jehovah shall wipe away the tear from every face,” &c.‡ “Thy dead shall live; their dead bodies shall rise: awake and sing, ye that dwell in the dust. For thy covering shall be as the dew of the morning, and the earth shall drop the deceased from her womb.”||

* Deut. xxxiii. 2.
Isaiah, xxv.

† Psalm lxviii.
|| Isaiah, xvi. 19.

SECTION V.

Remarks on Parts of the Fourth and Fifth Chapters.

THE same prophecy that we have considered in the second chapter of Isaiah, is nearly word for word repeated in the fourth chapter of Micah: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established on the top of the mountains," &c. We need not reconsider the prediction in this place; it is enough to say that it is a clear prophecy of the extension of the reign of the Prince of Peace, "from Jerusalem to the ends of the earth."

3. Nation shall not lift up sword against nation,
Neither shall they learn war any more.

4. But they shall sit every man under his vine,
And under his fig-tree; and none shall make them afraid.

These two last lines are added to the prophecy in Isaiah, and complete the picture of the happy condition of mankind upon earth, under the reign of Christ and his risen saints.

In the sixth verse, again, of the same chapter, the prophecy glances on the same wonderful period; and describes the restoration of the outcasts of Israel, who, under this new dispensation, are to be fixed in their own land at the head of the nations upon earth.

6. In that day, saith Jehovah, I will take again her that was
barren;¹
And her that was driven out will I receive, even her whom I
afflicted.

¹ See note in Boothroyd's Hebrew Bible, "eam quæ debilis erat, resumam," &c.

7. And I will make her that was barren a remnant,
And her that was removed afar off¹ a strong nation:
And Jehovah shall reign over them in Mount Zion,
From henceforth, even for ever.

She that was barren appears to be a symbol of Jerusalem and Judah; she that was "driven out," or "removed," of the ten tribes. Over both these nations the Lord, who cometh with his holy myriads, will exercise his peaceful dominion, and Jerusalem is to be the throne of his kingdom:—

8. And thou, O Tower of the flock,
O mound of the daughter of Zion, to thee it shall come;
Even the first dominion shall come,
The kingdom to the daughter of Jerusalem.

But, ere this final establishment of her kingdom, the prophet proceeds to predict she must suffer many things; and "be in pangs, like a travailing woman"—she must be carried to Babylon—verse 10—but from hence God will rescue her.

The vision then passes through many ages to the last siege of Jerusalem, which terminates, as we have often learned, in the entire discomfiture of the enemy:—

11. And now many nations are gathered against thee,
Who say, Let her be defiled, and let our eye look in triumph
on Zion.
12. But they know not the designs of Jehovah,
Neither understand they his determination;
For he hath assembled them as a sheaf for the threshing floor.

¹ So Archbishop Newcombe; or, perhaps, "she that was sick or grieved in mind."

13. Arise, and tread out the grain, O daughter of Zion,
 I will make thine horn iron,
 And I will make thy hoofs brass ;
 And thou shalt beat to pieces mighty nations,
 And thou shalt devote their gain unto Jehovah,
 And their wealth unto the Lord of the whole earth !

The prophet, however, summons the Israelitish nation to hear their more immediate doom :—

CHAPTER V.

1. Now assemble in troops, O daughter,
 Siege is laid to thee.
 With a staff have they smitten on the cheek
 The Judge of Israel !

The Septuagint version and some manuscripts read here, “ O daughter of Ephraim.” This guides us to the most probable interpretation, that the conquest of Hosea and the ten tribes is especially intended ; though from what follows, it seems, we are to include all the calamities brought on both houses of Israel by the Assyrian invasions. The order “ to assemble in troops” bids the country to prepare for war. In the midst of these war-like preparations, the Spirit of prophecy animadverts on the low condition of Bethlehem, the native city of David. At the time of these musters which are to meet the Assyrian attack, this town, it appears, was too small to send forth even the leader of a thousand men. How different the future destinies of Bethlehem !

2. And thou, Bethlehem Ephrata,
 Too little to be among the leaders of Judah !¹

¹ “ Art thou too little to be among the leaders of Judah ?”

From thee shall go forth to me,
'He' who is to be the Ruler in Israel,
Ay, His going forth were of old — from the days of eternity.

It has been justly observed, that in this unequivocal prophecy of the Redeemer and future King of Israel, one *going forth* is spoken of as future, and another as past, which can suit none but Christ:—"God of the substance of the Father, begotten before the world, and man of the substance of his mother, born in the world."

3. Therefore will he deliver them up until she that beareth hath brought forth,
And until the residue of their brethren shall be converted with the sons of Israel.

I have adopted Archbishop Newcombe's translation of these lines: according to this, the prediction is, that Israel, notwithstanding their high destinies foretold above, will be delivered into the hands of their enemies, until after the birth of the Messiah, and until after the conversion of the residue of their brethren, with the sons of Israel: "Even us whom he hath called, not of the Jews only, but also of the Gentiles," as we shall find hereafter. It is when "the fulness of the Gentiles is come in" that all Israel shall be saved. What follows will then refer to the promised kingdom at the second advent:—

4. And he shall stand and feed 'his flock' in the strength of Jehovah,
In the majesty of the name of Jehovah, his God.
And they shall return:—for now shall he be great
Unto the extremities of the earth;
5. And He shall be 'our' peace.

With the abovementioned translator, I divide the

passage in this place. "After the illustrious prophecy relating to the Messiah, in the three foregoing verses, the prophet passes on to the subversion of the Assyrian empire," verses 5, 6: after this follow two predictions respecting "the remnant" of Jacob, both of which are to be referred to the latter times:—

7. And the remnant of Jacob shall be among the nations,
In the midst of many peoples;

As the dew from Jehovah,
As the drops of water on the grass;

Which looketh not to man,
Nor waiteth on the sons of men.

Some are of opinion, that this symbolizes the preaching of the Gospel among the Gentiles by Jewish apostles and teachers. I rather agree with those who think that the passage describes the entire dependence of the remnant of Israel on a special Providence, which will protect them in all their dispersions, and which shall particularly manifest itself in their final deliverance. The metaphor I conceive to be taken, not from the fructifying effects of the dew and showers; but from the circumstance of the partial falling and uncertain continuance of the dew on the earth, and of those numerous drops that stand in consequence on the blades of grass and other vegetables. They come and are removed, they multiply and are diminished, without the knowledge or control of man, as it were, by a secret operation of Providence. So shall the remnant of Israel be among the nations. The places of their abode, their removals, their increase and decrease, shall be managed by the hand of God himself; so that it is beyond all the wisdom and all the

power of man, to dispose of or to control this wonderful people. The other prediction describes the invincibleness of this small remnant in the midst of their mighty foes:—

8. And the remnant of Jacob shall be among the nations,
In the midst of many peoples;

As the lion among the cattle of the forest,
As a young lion among the flocks of sheep;

Who, when he passeth through, treadeth down,
And teareth, and none delivereth:

9. Thine hand shall be lifted up over thine adversaries,
And all thine enemies shall be cut off.

But before this shall come to pass, the prophecy proceeds to show, Israel will be brought low, in order to purge them of idolatry and false worship.

SECTION VI.

Remarks on the Last Chapter.

THE last chapter of this prophet, of which we shall next take notice, begins with foreboding the great diminishing of the faithful in Israel; and it appears, from what follows, to be particularly applicable to the Jews of the first advent: for our Lord refers the prediction to the eventual consequences of his mission;—

4. ‘It is’ the day of thy watchmen, thy visitation cometh,
Now shall be their perplexity.

Or, “In the day of thy watchmen.” It may mean, at the very season when thy faithless watchmen should have

been at their stations, or when their neglect shall be punished.

5. Trust ye not in a friend ;
Put ye not confidence in a guide ;
From her that lieth in thy bosom keep the doors of thy
mouth :
6. For the son will dishonour his father,
The daughter will rise up against her mother, the bride
against her mother-in-law,
And a man's foes shall be the men of his household.

When Christ's disciples were "hated of all men for his name's sake," then was the prophecy fulfilled ; and the spirit of the same hostility is seen, where, for the sake of their religion, friends are renounced by friends, and, as is sometimes the case, the dearest charities of kindred are violated from animosity to the truth.

It is in the mouth of the fallen Jewish church that the following supplication is put, and her complaints are beautifully mingled with the anticipating hope of future deliverance : —

7. As for me, I will look unto Jehovah,
I will hope in the Elohim of my salvation :
My Elohim will hear me.
8. Rejoice not over me, O mine enemy,
Though I fall, yet shall I arise ;
When I sit in darkness, Jehovah will be light to me.
9. I will bear the indignation of Jehovah,
Because I have sinned against him ;
Until he plead my cause and execute judgment,
Until he bring me forth to light, and I see his righteous
vengeance.

10. Then mine enemy shall see it, and she shall be covered with shame,
Who said unto me, Where is Jehovah, thy God?
Mine eye shall look 'in triumph' upon her,
Now shall she be trodden down as the mire of the streets,
11. In the day when thy walls shall be built,
In that day the decree shall be removed afar off;
12. And in that day they shall come unto thee,
From Assyria even unto the cities of Egypt;
And from Egypt even unto the river,
And from sea to sea, and from mountain to mountain:
13. And the earth shall be for a desolation,
Because of its inhabitants, for the fruit of their doings.
14. Feed thy people with thy staff, the flock of thine inheritance,
That dwell solitarily in the forest:
Let them feed in the midst of Carmel,
In Basan, and Gilead, as in the days of old.
15. As in the days when they came up from the land of Egypt,
I will show them wonderful things.
16. The nations shall behold, and be abashed
At all their might.
They shall place their hand on their mouth,
Their ears shall be deaf.
17. They shall lick the dust as a serpent; as the reptiles of the earth,
They shall come trembling from their dens,
They shall stand in awe of Jehovah, our Elohim,
Because of thee shall they fear.
18. Who is a god like unto thee, pardoning iniquity,
And passing by transgression in the residue of his inheritance?
Keeping not his anger for ever,
Because he delighteth in tender kindness!

19. He will turn again, he will pity us, he will cover our iniquities ;

Ay, thou wilt cast all our sins in the depth of the sea.

Thou wilt show faithfulness to Jacob, kindness to Abraham,
Which thou swarest to our fathers from the days of old.

SECTION VII.

*Remarks on the First and Second Chapters of Joel.**

THE description of the plague of locusts, which runs through the two first chapters of this prophet, has somewhat divided the opinion of expositors. Their reasonings, however, are, I think, by far the strongest, who explain it in a literal sense, as foretelling, in the first instance, a plague of these insects, one of the calamities that was to complete the destruction of a guilty nation. But we have evidently, after the wonted manner of prophecy, a higher theme mingled all along with these immediately predicted judgments; and every now and then the mightier "burden" bursts through the thin guise of the typical allegory:—"alas, for the day—for the day of the Lord is at hand:"—"The day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning," or rather, "as the dusk of evening spread upon the mountains," &c. An effect far beyond the devastation of locusts is intimated in the usual style of prophecy: "The sun and the moon are darkened, and the stars

* Supposed to have prophesied between the years 697 and 660 before Christ.

withdraw their shining; and Jehovah shall utter his voice before his army; for his camp is very great; for he is strong that executeth his word; for the day of Jehovah is great, and very terrible, and who shall be able to bear it?" All this ultimately points to the destruction of the last enemy of the God of Israel, whose fall, as we have seen so often before, leads to the final re-establishment and eternal felicity of the chosen nation.

CHAPTER II.

18. Then will Jehovah be jealous for his land,
And will pity his people:

19. And Jehovah will answer, and say to his people,
Behold, I will send unto you the corn,
And the wine and the oil, so that ye shall be satisfied there-
with:

And I will no longer give you up,
A reproach to the nations:

20. And I will remove far from you the northern 'army,'
And will drive him into a dry and desolate land.

His van towards the eastern sea,
And his rear towards the western sea:

And his smell shall come up, and his stench shall arise,
When he hath magnified himself to act.

21. Fear not, O land, be glad and rejoice,
For Jehovah hath magnified himself to act.

22. Fear not, O ye cattle of the field,
For the pastures of the desert spring;
For the tree beareth its fruit,
And the fig-tree and the vine yield their wealth;

23. And, ye sons of Zion, exult,
And rejoice in Jehovah, your God, &c. &c.

This might, perhaps, be immediately applicable to the removal of the plague of locusts, though the direction, "from the north," is an unusual course for these insects. But "Judah no longer to be a reproach" will hardly apply to the situation of the country before the captivity. The mystic storm, too, of the twenty-ninth psalm, with what is said of the inroad of the great enemy in the sixty-eighth psalm, seem to trace the same line of devastation till the predicted enemy comes to his end. The destructive foe enters the Holy Land on the north; he is drawn towards the desert on the south: the spreading of his wings extends the full width of Immanuel's land, from the Mediterranean to the Dead Sea; and it is mysteriously said, "he magnifieth himself to act," or he maketh himself great, or vaunteth himself, in order for action. This corroborates the exposition of the sixty-eighth psalm. He has succeeded on his southern expedition: chiefs come with him out of Egypt: Ethiopia is precipitated against the Almighty. But one stronger than he has also "magnified himself to act,"—"he hath taken to him his great power;" and the congregated armies of the nations fall.

The prophecy in the twenty-eighth verse of the second chapter, in the same manner we have so often noticed in the visions of Isaiah, transports us to the season of the first advent, and from this epocha leads us to trace the approach of the promised kingdom of Christ:—

28. And it shall come to pass hereafter,

That I will pour my Spirit upon all flesh:

And your sons and your daughters shall prophesy,

Your old men shall dream dreams,

Your young men shall see visions:

29. And also upon the men-servants and on the hand-maids,

In those days, will I pour out my Spirit.

As this is applied, by the Holy Spirit himself, to that extraordinary dispensation of primitive Christianity which commenced with the day of Pentecost, we need not seek for a further exposition. The expression "all flesh" may, indeed, create some difficulty; but we must confine the *universality* of the expression by the subject and the facts. The Spirit was poured on *all sorts and descriptions* of human beings: even a miraculous effusion of the Holy Ghost rested, not on the priests or special messengers of Jehovah alone, or on their kings and elders, but, as the amplification of the prophet which 'follows,' shows, on both sexes, on all ages, on every condition of mankind. This, the account given us in the Acts of the Apostles of the effusion of the Holy Ghost on the day of Pentecost fully explains to have been the case with respect to these *extraordinary* and miraculous gifts, which were vouchsafed when the great Comforter on that day publicly took possession of his charge and office.

And the same rule HE is pleased to follow still in the pouring forth of his *ordinary* though more important influences, in his sanctifying of the elect people of God. What happened on the day of Pentecost, indeed, was only a more visible display and indication of the commencement of that dispensation which was to continue to the end. For though, in a way less subject to the observation of man, the Holy Ghost,—then first personally sent from the Father,—was to carry on his *supernatural* operations in the hearts of the people of Christ, until his second coming: and these heavenly influences which illuminate, and sanctify, and gladden the heart with holy joy, are still, in this sense, poured out on "ALL flesh." Persons of each sex, of all ages, in every condition of life, are visited by this heavenly inspiration, not to dream dreams

or see visions, indeed, but "to give them" the knowledge of salvation in the remission of their sins, to enable them to make their calling and election sure, to reveal to them "things which eye hath not seen nor ear heard, nor hath it entered into the heart of man to conceive," "the things which God has prepared for them that love him."

This mission of the Holy Ghost, the Comforter, was one event to take place "before the great day of the Lord should come." *Another* event to take place was great political changes, attended with destructive wars and devastations, among the rulers and nations of the earth, to an extent unknown before. This is symbolized, as usual, by changes in the heavenly bodies:—*

30. And I will show wonders in the heavens and in the earth,
Blood, and fire, and pillars of smoke.

31. The sun shall be turned into darkness, and the moon into
blood,

Before that great and terrible day of Jehovah come.

This is as much as to say, the subversion of the governments and empires of the world—the world as it concerns the people of God—must take place before the emphatic day of Christ shall arise. The Gospel-day, therefore, was not this great and emphatic day. The fourth empire was then in meridian splendour; but the great and terrible day of Jehovah awaited the removal of the governing powers of the earth. The Jewish subordinate authorities which remained may be considered as included in the prediction; but the greater and higher authorities of the Roman empire which then governed the world, are the proper subjects of the

* Isaiah, xiii. 9, &c.; xxiv. 19, &c.; xxxiv. 4; l. 2, 3; li. 16; lxv. 17, &c.

symbol. These, as the event has shown, have been removed in various portions and at various times. And after great changes, and revolutions, and torrents of blood have been shed, and many pillars of smoke have arisen, as the signals of devastation, the sun and the moon, the imperial and delegated authorities of the Roman world, are not yet extinct. Connected, however, with their final extinction, as we have learned before, is the coming of the promised Redeemer in his majesty.

But during all this period—from the day of the outpouring of the Spirit unto “this great and terrible day”—is the gracious dispensation of the Gospel of Christ described as follows:—

32. And it shall come to pass, that whosoever shall call on the
name of Jehovah shall be delivered,
For in Mount Zion and in Jerusalem shall be a deliverance,
as Jehovah hath said;
And among a remnant whom Jehovah shall call.

“Shall be deliverance,” or, “that which shall escape from the common destruction;” and not only shall this take place in Zion, but also among a number of “survivors” from a common destruction among the Gentile nations. So St. Paul applies this text, in the tenth chapter of his Epistle to the Romans. Here, then, is a plain prediction of the Gospel call, and of the salvation of a remnant of all nations, in the midst of a troubled and unsettled world; and such is the present dispensation of the kingdom.

There follows in order a prediction as plain of the restoration of the Jews, and of all the wonders consequent thereon, which have been so often the theme of prophecy:—

CHAPTER III.

1. For, behold, in those days and at that time,
When I shall bring back the captivity of Judah and Jerusalem,
2. That I will assemble all the nations,
And will bring them down into the valley of Jehoshaphat.
And I will enter into judgment with them there respecting
my people and my inheritance, Israel,
Whom they scattered among the nations, and have divided
my land ;
3. Ay, they cast lots for my people, and gave a boy for food,¹
And sold a damsel for wine to drink.

The valley of Jehoshaphat is, by some, supposed to be the valley between Jerusalem and the Mount of Olives : others suppose an allusion to the signification of the word Jehoshaphat, " Jehovah judgeth," and that it may signify any valley which shall be the scene of the awful visitation.

Who " all the nations" are, that scattered Israel and divided their land, is sufficiently plain : the enemy from Chittim, the nations of the Roman world. *They* carried the remnant of Israel into their last captivity, and they are every where spoken of as the objects of this last judgment.

The prophecy proceeds to complain of the conduct of some neighbouring nations at the season of Israel's calamity, who acted on a principle of revenge, and would expose themselves to the vengeance of the God of Israel :

4. And what have ye also to do with me, O Tyre and Sidon,
And all the borders of Palestine ?

¹ See Simon in *nm*.

Are ye for making retaliation upon me?
But if ye make retaliation upon me,
Soon and swiftly will I bring your retaliation on your own
head.

5. For ye took my silver and my gold,
And brought my beautiful and precious things into your
mansions :

6. And the sons of Judah, and the sons of Jerusalem,
Ye sold to the sons of the Grecians,
That ye might remove them far off from their borders.

7. Behold, I will raise them up from the place,
Whither ye have sold them,
And I will bring again your retaliation on your own head :

8. And I will sell your sons and your daughters
Into the hands of the sons of Judah ;

And they shall sell them to the Sabeans,
Unto a nation afar off :
Surely Jehovah hath spoken.

If we are right in our application, this "retaliation" refers to something yet to come. It may mean the removal of the inhabitants of these countries, to make room for the restored Israelites. The expression "to sell," we may observe, is frequently used by the sacred writers in a figurative sense. May not this have some connexion with what is predicted respecting Tyre, Psalm xlv., and Isaiah, xxiii. 18?

9. Proclaim ye this among the nations ;
Sanctify war, rouse the valiant,
Let all the warlike men draw near and come up.

10. Beat your ploughshares into swords,
And your pruning hooks into spears ;
Let the weak say, I am strong.

11. Assemble yourselves and come, all ye nations, around,
Ay, collect yourselves there where Jehovah is about to lay
low thy mighty one.¹
12. Let the nations be roused, and come up
Unto the valley of Jehoshaphat.
For there will I sit to judge
The whole of the nations around.
13. Put ye in the sickle, for the harvest is ripe.
Come, get ye down,² for the press is full,
The vats overflow; surely their wickedness was great!³
14. Multitudes! multitudes! in the valley of Executed Justice;⁴
Surely the day of Jehovah is near, in the valley of Executed
Justice!

The vision seems to view the assembled nations gathering on the ominous spot, and predicts that the judgment decreed is just going to be executed. We have learned before, whose armies these are, and what is the great revolution, so often foretold, which is to take place at the same time: — *

The sun and the moon are darkened,
And the stars withdraw their shining.

This is effected, as has been often so remarkably expressed before, by the uttering of Jehovah's voice.

¹ See Newcombe and Horsley. age, with its trodden wine-press, is the symbol of judgment.

² "Tread." See HORSLEY. ⁴ Or, "of decision of judgment." Compare Arab. حَرَصَ

³ The corn-harvest, it will appear hereafter, is a symbol of gathering out the elect: the vint- "sécuit, acie secante usus est, functus est aliqua re studio intensissimo," &c.

* Isaiah, xxxiv. 4; li. 16; lxxv. 17, &c.

The term "roar" sounds not well in our language; but in the circumstances in which the Hebrew language was formed, it expresses by no means any thing low or coarse: it contains evidently an allusion to the threatening noise of the lion when he is up in search of his prey, or is in the act of springing upon it. In this point of view, it is a striking metaphor of divine vengeance just ready to burst forth on the assembled multitudes in the valley of Jehovah's judgment.

16. And Jehovah shall roar from Zion,
And will utter his voice from Jerusalem;
And the heavens and the earth shall shake;
But Jehovah will be a refuge for his people,
And a strong hold for the sons of Israel.
17. And ye shall know that I am Jehovah, your Elohim,
Dwelling in Zion, the hill of my sanctuary.
And Jerusalem shall be holy,
And strangers shall pass through her no more.

We have here, then, a clear prediction of the personal reign of Jehovah, the Messiah, over the nation of Israel, where he fixes the throne of his kingdom, his sanctuary among men. The abundant fertility of soil in these happy days is again described:—

18. And it shall come to pass in that day,
That the mountains shall distil wine,
And the hills shall pour forth milk;
And all the channels of Judah shall pour forth water;
And there shall go forth a fountain from the house of
Jehovah,
And shall water the valley of Shittim.

This seems both a description of the restored fruitfulness

of the land of Judah, now so desolate ; and an assignment of the cause, of one cause at least, from which it will arise. A new supply of water will be afforded from all its channels, or ancient courses, which are described at this time by travellers as so remarkably deficient. Especially, a new fountain is to be created by miraculous power, on some spot near to where the temple stands — a fountain which will water all the desolated country, from Jerusalem towards the east ; and not only flow into the Jordan, and the Dead Sea ; but burst its way beyond, and flow into the champaign country of Moab. For there, from a comparison of Joshua, ii. 1 ; and Numbers, xxv. 1 ; we find the valley of *Shittim*, as some explain it, of “ acacia trees : ” and comparing this again with what was mentioned in former prophecies concerning the watering of the Arabian desert, * who can but conjecture that this is the very stream, that is to produce this wonderful change in that now desolate part of the earth ?

19. Egypt shall be a desolation,
 And Edom shall be a desolated wilderness ;
 For their violence against the sons of Judah,
 Whose innocent blood they shed in their land.

A question may arise here, Are Egypt and Edom to be taken literally for the countries so called ; or spiritually of the Roman empire, of which both these nations, as we have seen, were types ? I am inclined to suppose the latter ; because we know from former prophecies, that the Roman world is, at this time, to be made a desolation ; and because it should seem, from Isaiah, chap. xix., that the situation of Egypt, at this era, will be very different

* Isaiah, xxxv. 7.

from the description here given : and as for Edom, it is at present, and ever has been, a desolate wilderness, comparatively speaking. The prophecy ends :

20. But Judah shall dwell for ever,
And Jerusalem from generation to generation ;
And I will purify¹ them of the blood shed by them, which I
had not purified ;
And Jehovah will dwell in Zion.

What this guilt of blood is, that rests to the very last on accursed Judah and Jerusalem, we cannot be at a loss to discover : and the comparison of the oracles that have already glanced at this fact will be very interesting to read ; Isaiah, iv. 4 ; Psalm li. 14. They, “ with wicked hands,” “ crucified the Lord of glory !” and with their own lips imprecated his innocent blood upon themselves, and upon their children.

¹ “ Expergavit, extersit.”—SIMON.

CHAPTER V.

THE PROPHETS OF THE ERA OF THE BABYLONIAN CAPTIVITY.

WE now enter upon the second division of the Jewish prophets; which we have connected together under the title of the era of the Babylonian captivity. Zephaniah preceded a short time this period, which is more properly filled by the prophets Jeremiah, Ezekiel, and Daniel, with whom Habakkuk was contemporary: including a space of about one hundred years, from 640 to 534 before Christ.

SECTION I.

Remarks on the Three First Chapters of Zephaniah.

THE prophet Zephaniah prophesied in the reign of Josiah, "from before Christ 640 to 609;" so that from the time of Isaiah, to the prophets of the captivity, we have almost an uninterrupted series. The oracles delivered by this prophet confirm, in several places, what has been before foretold of the restoration of the Jews, the punishment of their adversaries, and the manifestation of Christ's kingdom, as a few extracts will show:—

CHAPTER I.

14. THE great day of Jehovah is near,
It is near, and hasteth much.

The report of the day of Jehovah is bitter,
There the Mighty One shall cry aloud,

15. That day is a day of wrath,
A day of distress and anguish ;

A day of desolation and destruction,
A day of darkness and of gloom ;

A day of clouds and of thick darkness,

16. A day of 'sounding' trumpets and of shouting :

Against the fenced cities,
And against the lofty towers.

17. And I will distress man, and they shall walk as the blind,
Because they have sinned against Jehovah :

And their blood shall be poured out as dust,
And their flesh shall be as dung.

18. Moreover, their silver and their gold
Shall not be able to deliver them,
In the day of the anger of Jehovah.

But by the fire of his jealousy shall the whole earth be
devoured ;

For a full end, nay, a speedy one will he make,
With all the inhabitants of the earth.

CHAPTER II.

1. GATHER yourselves together and assemble, O nations, not
desired,

Ere the decree bring forth, the day pass over as chaff.

2. Ere the heat of the anger of Jehovah come upon you,
Ere the day of the wrath of Jehovah come upon you.

3. Seek ye Jehovah, all ye meek of the earth,
Who have wrought judgment, have sought righteousness,
have sought meekness,
It may be ye shall be protected in the day of Jehovah's anger.

A particular specification of what will be the destinies

of the several surrounding nations, and opponents of Israel, in the view of Israel's final establishment, then follows—with a description of their apostacy. But in the eighth verse of the third chapter we read:—

CHAPTER III.

8. YET wait for me, hath Jehovah said,
Until the day that I rise up to the prey:

For my decision is to gather the nations, to assemble the
kingdoms,

To pour out upon them mine indignation, all the heat of my
wrath,

For by the fire of my jealousy shall all the earth be consumed.

9. Surely, then, will I turn to ¹ the nations a pure language,
That they may all of them call upon Jehovah, and serve him
with one consent. ²

10. From beyond the rivers of Cush,
My suppliants shall bring, as an offering, the daughter of
my dispersed.

This is clearly the event foretold in the eighteenth chapter of Isaiah; and it is remarkable, when compared with what has been observed on that passage, that the Targum has here, “Beyond the rivers of INDIA:” ³ and it

¹ “I will cause them to have.”
Some, after a conjectural reading of Houbigant, render, “I will pour upon,” &c.

² “With one shoulder.”

³ “The people *who received the first light of the sun*, according to the limited knowledge of the ancients, are said by Apuleius to be the Aru and Ethiopians, by which he clearly meant certain

nations of India.”—SIR WILLIAM JONES, who observes, “that many monuments of antiquity seem to prove an early connexion between that country and Africa.”—*Discourse on the Hindus*. And, again, in his eighth anniversary discourse, he observes: “It is very remarkable, as Mr. Bruce and Mr. Bryant have proved, that the *Greeks* gave the appellation of *Indians*, both to

seems nearly certain, that the remains of the ten tribes are to be sought in this direction. Describing the inhabitants of the mountains that separate India from Persia, Sir William Jones speaks of numerous tribes of *Afgháns*, or *Patans*; he observes, "There is very solid ground for believing, that the Afgháns descended from the *Jews*; because they sometimes in confidence avow that unpopular origin, which in general they sedulously conceal, and which other Musulmans positively assert; because *Hazaret*, which appears to be the *Asareth* of *ESDRAS*, is one of their territories; and, principally, because their language is evidently a dialect of the Scriptural Chaldaick."

11. In that day thou shalt not be ashamed

For all thy doings, wherein thou hast transgressed against me?

For I will remove from the midst of thee the rejoicers in thy pride,¹

And thou shalt no more exalt thyself against my holy hill:

12. And I will leave 'as a remnant,' in the midst of thee, a meek and destitute people,

And they shall flee for shelter to the name of Jehovah.

13. The remnant of Israel shall not do iniquity,

Neither shall they speak falsehood;

Nor shall the tongue of deceit be found in their mouths:

And they shall feed, and lie down, and none shall make them afraid.

the southern nations of Africa, and to the people among whom we live; [the Hindûs]: nor is it less observable, that according to *Ephorus*, quoted by *Strabo*, they called all the southern nations in

the world *Ethiopiens*, thus using *Indian* and *Ethiop* as convertible terms," &c.—*Works*, vol. iii. p. 169.

¹ Archbishop Secker, "Thy proud exulters."

14. Sing, O daughter of Zion; shout ye, O Israel;
Be glad, and rejoice with all thine heart, O daughter of
Jerusalem.
15. Jehovah hath removed thy judgments, he hath turned aside
thine enemies;
The King of Israel, Jehovah 'is' in the midst of thee,
Thou shalt see evil no more.
16. In that day it shall be said to Jerusalem, Fear not;
And to Zion, Let not thy hands be slack;
Jehovah, thy Elohim, is in the midst of thee, the Mighty
One will save thee.
17. He will rejoice over thee with gladness, he will renew his
love,¹
He will exult over thee with singing.
18. The mourners in the solemn assembly will I remove out of
thee,
They shall be "removed," no longer to cause reproach.
19. Behold, I will do all for thy sake at that time;
And I will save her that halted, and her that was driven out
will I take again:
And I will make them a praise and a name,
In every land of their shame.
20. At that time 'when' I bring you again,
And at the time when I assemble you,
Surely, then, will I appoint you for a name,
And for a praise among all the peoples of the earth,
When I turn back your captivity before their eyes,
Hath Jehovah said.

¹ See Archbishop Newcombe's note.

SECTION II.

Jeremiah, Chap. iii. 12. and following Verses.

THE prophet Jeremiah was employed as an instrument of the prophetic Spirit, in the same reign as the former prophet. Dr. Blaney is of opinion, that the twelve first chapters contain the prophecies delivered in the reign of Josiah. In the third of these chapters, we find a prediction of the restoration of Israel, and of the subsequent glories of Messiah's kingdom. The oracle is addressed to the ten tribes, and, therefore, can have no reference to the return from Babylon.

CHAPTER III.

12. RETURN, O revolted Israel, saith Jehovah,
I will not look down upon you with a lowering brow ;¹
For I am gracious, saith Jehovah,
I will not keep displeasure in view for ever ;

13. Only acknowledge thine iniquity,
That thou hast rebelled against Jehovah, thy Elohim.

*	*	*	*	*
*	*	*	*	*
*	*	*	*	*

14. Return, O revolted children, saith Jehovah,
For I will be a husband to you ;
And I will take you one out of a city, and two out of a tribe,
And I will bring you to Zion :

¹ Dr. Blaney, whose translation has been much followed in these extracts from Jeremiah.

15. And I will give you rulers after mine own heart,
And they shall rule you with knowledge and discretion :
16. And it shall be, when ye shall have multiplied and increased
in the land,
In those days, saith Jehovah :
They shall no more say, ' The ark of Jehovah !'
Neither shall it enter their thoughts.
Neither shall they remember it, nor miss it,
Nor shall it be made again.

The Mosaic polity, we collect, therefore, is not to be again set up : under whatever dispensation the Israelites may be finally restored : and whatever law and ritual may be imposed upon them, they will not be exactly those of Moses.

17. At that time Jerusalem shall be called the throne of Jehovah,
And all nations shall resort to it, to the name of Jehovah ;
And they shall not walk any more after the lusting of their
evil heart.
18. In those days shall the house of Judah go with the house of
Israel,
And they shall come together out of the north country,
Unto the land which I gave for an inheritance to your fathers.
19. For me, I said, How shall I place thee among sons ?
And give thee the land of desire,
The inheritance of the glory of the hosts of nations.
Then said I, thou shalt call me, ' My Father,'
And thou shalt not turn back from following me.

This, I conceive, from the comparison of what has gone before, will be generally received as a clear prediction of the re-establishment of the nation of Israel on the land of Canaan, under the glorious reign of Messiah, when it becomes the " glory of all lands." Whether by

“host of nations” is meant multitude of nations, or the heavenly hosts that come with the Lord, and under him are to rule the nations, as the shining messengers of his high behests, I am unable to determine.

SECTION III.

Remarks on some Parts of the Sixteenth, the Twenty-third, and the Forty-sixth Chapters.

OF the prophecies of Jeremiah, written in the reign of Jehoiakim,¹ we have to review the following:—

CHAPTER XVI.

14. AFTER this, behold, the days shall come, saith Jehovah,
When it shall be no more said,

‘As Jehovah liveth, that brought up
The children of Israel from the land of Egypt;’

15. But, ‘as Jehovah liveth, that brought up
The children of Israel from the north country,
And from all the countries whither he had driven them.’

For I will cause them to return unto their own land,
Which I gave unto their fathers.

16. Behold, I will send for many fishers,
Saith Jehovah, and they shall fish them:

And afterwards I will send for many hunters,
And they shall hunt them from every mountain,
And from every hill, and from every hole of the rocks.

17. For mine eyes are upon all their ways,
They are not hidden from before my face,
Neither is their iniquity concealed from the sight of mine
eyes:

¹ See Dr. Blaney, p. 5.

18. And I will requite a first and second time¹ their iniquity and their sin,
 Because they have defiled my land with the vileness of their odious practices,
 And their abominations have overspread mine heritage.
19. O Jehovah, my strength and my fortress,
 And my refuge in the day of distress ;
 To thee shall the nations come from the ends of the earth,
 And shall say, Truly, our fathers possessed falsehood ;
 A vanity, nothing was there among them profitable !
20. Shall man make Elohim for himself ?
 But they are no Elohim !²
21. Wherefore, behold, at that time I will be their instructor ;
 I will make known unto them my hand and my power,
 And they shall know that my name is Jehovah.

—A prophecy, very similar to what we have seen before, predicting the restoration of Israel, after the severe punishment of their sins ; and the conversion of all the nations of the earth. Again ; —

CHAPTER XXIII.

3. But I will gather the remnant of my flock,
 From all the countries whither I have driven them ;
 And I will bring them back to their own fold,
 And they shall be fruitful, and shall multiply.
4. And I will raise up shepherds over them, who shall feed them ;
 So that they shall not fear any more, nor be dismayed,
 Nor shall they be visited, saith Jehovah.
5. Behold, the days come, saith Jehovah,
 That I will raise up unto David a righteous shoot.

¹ Rather "once and again."—
 HORSLEY.

² Or, "when they themselves
 are not Elohim."

**Ay, a king shall reign, and shall flourish,
And shall execute judgment and justice on the earth.**

- 6. In his days Judah shall be saved,
And Israel shall dwell in security;**

**And this is the name whereby he shall be called,
JEHOVAH OUR RIGHTEOUSNESS.**

- 7. Wherefore, behold, the days are coming, saith Jehovah,
When they shall no more say, As Jehovah liveth,
Who brought up the children of Israel from the land of
Egypt:**

- 8. But, as Jehovah liveth, who brought up,
And who caused the seed of the house of Israel to come
From the north country, and from all the countries whither
I had driven them,
That they might dwell in their own land.**

**To this reign, according to Dr. Blaney, we are to refer
the prophecy of the forty-sixth chapter, which concludes
with a similar assurance of final restitution to the children
of Israel: —**

CHAPTER XLVI.

- 27. But fear thou not, O my servant Jacob;
Neither be thou dismayed, O Israel;**

**For, behold, I will bring thee safe from afar,
And thy seed from the land of their captivity;**

**And Jacob shall again be at rest,
And he shall be secure, and none shall make him afraid.**

- 28. Fear thou not, O my servant Jacob,
Saith Jehovah, for I will be with thee;**

**For I will make a full end of all the nations,
Whither I have driven thee;**

**Yet of thee I will not make a full end,
But I will correct thee with measured chastisement,
And will not make thee altogether desolate.**

SECTION IV.

Remarks on the Thirtieth and Thirty-first Chapters.

WE now proceed to examine the prophecies of Jeremiah, which were written in the reign of Zedekiah, the last of the kings of Judah, who commenced his reign in the year 599 before Christ. Among these, the prophecy contained in the thirtieth and thirty-first chapter, will demand our particular attention.

2. Thus hath Jehovah, the Elohim of Israel, spoken, saying, Write thee all the words that I have spoken to thee in a book.

3. For, behold, the days are coming, saith Jehovah, when I will reverse the captivity of my people, Israel and Judah, saith Jehovah; and I will bring them back to the land which I gave to their fathers, and they shall possess it. 4. And these are the words which Jehovah hath spoken concerning Israel, and concerning Judah.

5. Surely thus saith Jehovah :

A voice of trembling have we heard,
There is terror, and no peace.

6. Ask ye now, and see,
“ Can a male bring forth ?

Wherefore have I seen every man,
His hands upon his loins, as a woman in travail,
And all faces changed into paleness ?

7. Alas ! for that day is great,
So that none is like it ;

And a time of distress is it unto Jacob,
But he shall be saved out of it :

8. And it shall be in that day,
Hath Jehovah Sabaoth said ;
I will break *HIS* yoke from off thy neck,
And *HIS* bands will I burst asunder,
And strangers shall no more exact service of him.
9. But they shall serve Jehovah their Elohim,
Even David their king, whom I will raise up for them.

That the spiritual "David," "the beloved" of the Father, is here meant, I think is clear, from a comparison of other Scriptures. The promised King of Israel is frequently represented to be the Messiah. "King of Israel" is his peculiar designation ; "a shoot from the root of Jesse," that is to reign. There are Scriptures, again, that as positively assert, that "Jehovah," that "the Elohim of Israel," is to be King. The conclusion is obvious. Jehovah, the Elohim of Israel, and the spiritual David, their future King, is the same person ; the incarnate Son of God. The prophecy proceeds :—

10. Therefore, fear thou not,
O my servant Jacob, saith Jehovah ;
And be not thou dismayed, O Israel ;
For, behold, I will bring thee safe from afar,
Even thy seed from the land of their captivity ;
And Jacob shall be at rest,
He shall also be secure, and none shall make him afraid.
11. For I will be with thee,
Saith Jehovah, to save thee ;
For I will make a full end of all the nations,
Whither I have dispersed thee :
But I will not make a full end of thee,
But I will correct thee with measured chastisement,
And will not make thee altogether desolate.
12. Surely thus hath Jehovah said ;

Thy bruise is desperate,
Thy wound is grievous :

13. There is none that lendeth a helping hand for thy cure ;
No healing medicines are applied to thee.

14. All thy friends have forgotten thee,
They seek not after thee.

Surely with the stroke of an enemy have I smitten thee,
With a severe chastisement,
Because thy iniquity is great,
Thy offences are numerous.

15. Why criest thou because of thy braise ?
Thy suffering is without remedy :
Because thy iniquity is great,
Thy offences are numerous,
Have I done these things unto thee.

16. Yet, notwithstanding, all they that devour thee shall be
devoured,
Even all thine enemies, they shall go into captivity ;
And they that spoil thee shall become a spoil,
And all they that plunder thee will I give up to plunder.

17. For I will restore soundness to thee,
And of thy wounds will I heal thee, saith Jehovah.
When they call thee " Outcast,"
" Zion, she whom no one careth for."

18. Thus hath Jehovah said ;
Behold, I will reverse the captivity of Jacob's tents,
And will have compassion on his dwelling places :
And the city shall be builded on its heap,
And the palace shall be restored according to its design :

19. And from them shall issue forth thanksgiving,
And the voice of them that rejoice.
And I will multiply them, and they shall not be diminished ;
And I will raise them to honour, and they shall not fall into
contempt.

20. And his children shall be as aforetime,
And his congregation shall be established before me,
And I will call to account his oppressors.
21. And his prince shall be of his own race,
And his governor shall come forth from the midst of him.

A native Israelite is to be prince and ruler. Does this mean the King Messiah? or is it a subordinate ruler who, during the THEOCRACY, is to preside over the nation as their chief magistrate, under their enshrined Elohim, who is the true and only King in Jeshuron? I rather incline to this latter opinion, (even without adverting to what is said on the same subject in Ezekiel,) from the nature of the term used, which, I think, does not mean a person invested with sovereign authority, but rather a noble or principal person of the people themselves.¹ Such a character there may be in Israel under the paramount rule of Christ and his saints.

Some understand what follows as relating to this prince; but I rather incline, with Dr. Blaney, to understand it as relating to the nation of Israel. It is, as he observes, in sense much the same as the thirty-first chapter, thirty-third verse; and he also bids us compare our Lord's declaration in St. John's Gospel:—"None can come unto me, unless my Father, that has sent me, draw him."

And I will draw him,² that he may come near to me;
For who is he that hath engaged his own heart to come near to me?

¹ This appears to be the meaning of the term as used by Jeremiah, chap. xxv. 34, 35; where *אֲדָמָה*, "the principal of the flock" are distinguished from the shepherds. By the principal of

the flock is meant the strongest and leading sheep.

² "The antecedent to the pronoun in the twentieth and twenty-first verses, is Jacob himself."—HORSLEY.

22. And ye shall be unto me a people,
And I will be unto you Elohim.

But we are admonished, as usual, that a singular manifestation of divine vengeance must precede this display of mercy and grace.

23. Behold the whirlwind of Jehovah! it goeth forth hot,
Even a tearing whirlwind, on the head of the wicked shall
it settle.
24. The fierce anger of Jehovah will not turn back,
Until he hath wrought, and until he hath established the
purposes of his heart;
In the latter days ye shall discern it.

CHAPTER XXXI.

1. At that time, saith Jehovah,
Will I be for Elohim to all the families of Israel,
And they shall be to me for a people;
2. Thus hath Jehovah said,
In the wilderness a people, the relics from the sword, shall
find favour,
Israel, an advance to his restoring;¹
Afar off will Jehovah appear to him.

This corroborates what we have understood from former oracles,* that one event predicted of the second advent is the conducting of a preserved remnant of

¹ "A proceeding towards his restoration."—DR. BLANEY.

* Psalm lxviii.; Hosea, ii. 14, &c. Compare also Isaiah, xxxv. 1, &c.; xl.; xli. 17; xlii. 11; xliii. 16, &c.; li. 9.

Israelites through the wilderness, by a visible display of the divine glory.¹

3. And with an eternal love have I loved thee,
Therefore will I extend kindness to thee.

Or perhaps more correctly, "And with an everlasting love will I love thee, after this sort will I extend," or "draw out kindness to thee."²

4. Yet again I will build thee, and thou shalt be built, O virgin of Israel,

Yet again shalt thou deck thyself with thy tabrets,
And shalt go forth with the pipe of those that make merry.

5. Yet again shalt thou plant vineyards on the hills of Samaria,
Plant, ye planters, and eat the fruit.³

6. For "the day is come," shall watchmen proclaim on Mount Ephraim;

Arise ye, let us go up to Zion, unto Jehovah, our Elohim.

7. Surely thus hath Jehovah said,

Shout forth joy unto Jacob,

And congratulate with the chief of the nations.⁴

¹ "God's protection to the Israelites rescued from the Egyptian bondage, in their long journeys in the wilderness, cannot be the thing intended here; for those Israelites were not 'relics of the sword.' The prophecy, therefore, alludes to some circumstances of the final restoration, which will not, perhaps, be clearly understood till the event takes place."—HORSLEY.

² The Septuagint read ἡ. See Boothroyd's Hebrew Bible, note.

³ "Let it be eat in common." See Dr. Blaney's note.

⁴ Or very probably, with Houbigant, "Congratulate him from the top of the hills." "I agree with Dr. Blaney, that 'the chief of the nations' is a periphrasis for Jacob or Israel."—HORSLEY.

Publish ye, praise ye, and say,
Jehovah hath saved his people,
The remnant of Israel.

8. Behold, I will bring them from the north country,
And I will gather them from the extremities of the earth:
Among them the blind and the lame,
The woman with child, and she that travaileth, together,
A great company shall they return.

Such is the prophetic description of the return of Israel, of the ten tribes in particular, agreeing with what we have read before. But it should seem they do not set out on their journey with complete anticipation of its glorious results.

9. Behold, with weeping shall they come,
And amidst supplications will I lead them along;
And I will conduct them to streams of water,
In a smooth way, wherein they shall not stumble;
For I will be a Father unto Israel,
And Ephraim, he shall be my first-born.
10. Hear the word of Jehovah, O ye nations,
And report it to the coasts afar off, and say,
He that scattered Israel hath gathered him,
And hath kept him as a shepherd doth his flock:
11. For Jehovah hath redeemed Jacob,
And has vindicated him from the hand of him who was
stronger than he.
12. And they shall come and shall shout in the height of Zion,
And they shall flow together for the bounty of Jehovah:
For corn, and for the juice of the grape, and for oil,
And for the young of the flock and of the herd;
And they shall be as a well-watered garden,
And they shall not pine with thirst any more.

13. Then shall the virgin rejoice with the pipe,
And the young men and old men together:
For I will turn their mourning into joy,
I will also comfort them and gladden them after their
sorrow :
14. And I will richly supply the priests with delicacies,
And my people shall be satisfied with my bounty, saith
Jehovah.

This is clearly again the picture of a nation in the flesh, established in great temporal prosperity. What follows will be easily understood as connected with the prophecy of which it forms a part, though its accommodation, as applied to the murdered children of Bethlehem, is somewhat difficult.

15. Thus hath Jehovah said :
A voice was heard in Ramah,
A lamentation of most bitter weeping !
Rachel, weeping for her children,
Refuseth to be comforted, because they are not.
16. Thus hath Jehovah said :
Refrain thy voice from weeping,
And thine eyes from tears ;
For thy work shall have a reward, saith Jehovah,
And they shall return out of the land of the enemy :
17. There is also hope in thy latter end, saith Jehovah,
And thy children shall return unto their border.

Ramah was a city of Benjamin, near to which Rachel, the mother of Benjamin and of Joseph, was buried. She is represented as weeping from her tomb for the captivity of her children,—the tribes of Ephraim, Manasseh, and, probably, part of Benjamin. But she is assured the

mother's labours shall not be in vain: the thousands of Manasseh and the ten thousands of Ephraim shall again return to their borders. So St. Matthew would comfort the mothers in Israel, who wept for the loss of their children in Bethlehem, that were slain on account of the infant Redeemer. He that comforts Rachel, as a nation, in prospect of her latter end, intimates there is as good or a better hope for the souls of these murdered innocents: and what if the resurrection of the just and the final restoration of the ten tribes should be coeval!

The penitence of the ten tribes, and the kind relenting of the God of their fathers, is clearly and beautifully predicted in the following verses:—

18. I have surely heard Ephraim lamenting 'over' himself;
Thou hast corrected me, and I received correction like a
steer not broken.

Turn¹ thou me, and I shall be turned,
For thou art Jehovah, my Eloah.

19. Surely after that I was turned, I repented,
And after that I was admonished, I smote upon my thigh;
I was ashamed and even covered with confusion;
Because I bore the reproach of my youth.

20. Is Ephraim a son dear to me?
Is he a child fondly beloved?
That as soon as I speak with him,²
Every recollection returns?
Wherefore my bowels yearn over him,
And, indeed, I must pity him, saith Jehovah.

An invitation to the ten tribes to return to the land of their inheritance, follows:—

¹ Or, "Restore."—HORSLEY.

² Perhaps, "Mention his name."

21. Set up thy way-marks,
 Fix up for thyself tall poles,
 Set thy heart towards the highway :
 By the way that thou wentest, return, O virgin of Israel,
 Return to these thy cities.

The groundless fears of the people of Israel in prospect of the difficulties which lie in the way, from an enemy, humanly speaking, too powerful for them to contend with, are certainly predicted in the following lines, under the metaphor of a timorous woman, who is encouraged to proceed, under the assurance that she shall put a strong man to flight :—

22. How long wilt thou turn thyself away, O refractory virgin?
 For Jehovah is about to create a new thing on the earth,
 A woman shall put to the rout a strong man.¹
23. Thus saith Jehovah Sabaoth, the Elohim of Israel,
 Again shall they speak this word concerning the land of
 Judah,
 And concerning its cities, when I return their captivity :
 “ Jehovah bless thee, O habitation of righteousness,
 O mountain of the Holy One.”
24. And Judah shall dwell in it,² and in all his cities,
 Husbandmen, and they shall go about with flocks ;³

¹ “ A woman shall compass a man ;” “ femina ambibit virum.”
 “ Ita Castilio, verba ipsa exhibens, quem nos (says Houbigant) propterea sequimur, quia lux non affulget.”—HORSLEY.

² “ In the land.”

³ Or thus :—

“ And they shall dwell in it, Judah
 and all his cities together,
 Husbandmen shall they be, and
 go about with flocks.”

This must either imply a new position of Judah in the land of Canaan, or else an entire change of the nature of the country.

25. For I will abundantly supply the want of the thirsty,
And every desire of the hungry will I fill.

26. For this will I awake and look,
And my sleep shall pass from me.

I have no doubt that this is the true meaning of these lines. Jehovah awaketh as one out of sleep: the wonders he will then perform among men will seem as if the divine energies, for a time suspended in their exercise, had been suddenly brought again into action.

27. Behold, the days come, saith Jehovah,
That I will sow the house of Israel and the house of Judah,
With the seed of men and with the seed of beasts.

28. And it shall be as I have watched over them,
To pluck up, and to pull down, and to overthrow,
And to destroy, and to afflict;

So will I watch over them,
To build, and to plant, saith Jehovah.

29. In those days, they shall no more say,
The fathers eat a sour grape,
And the children's teeth were set on edge:

30. But every man shall die for his own iniquity;
Every man that shall eat the sour grape,
His teeth shall be set on edge.¹

31. Behold, the days come, saith Jehovah,
That I will make with the house of Israel,
And with the house of Judah, a new covenant:

¹ Compare the last chapter of Isaiah. May not this intimate, that the penalty of death, as inflicted for original sin, shall be removed from mankind? or does it only assert, that no child shall any longer, as under the present dispensation of Providence, be involved in the consequences of a parent's sin or folly?

32. Not according to the covenant which I made with their fathers,

In the day that I took them by the hand,
To bring them out of the land of Egypt;

Which covenant of mine they violated,
And I became their adversary, saith Jehovah :¹

33. But this is the covenant which I will make with the house of Israel,

After those days, saith Jehovah ;

I will put my law within them,
Even upon their heart will I write it ;

And I will be to them Elôhim,
And they shall be to me a people :

34. And they shall not teach any more,
Each man his neighbour and each man his brother,
Saying, know ye Jehovah.

For they shall all know me,
From the least of them even to the greatest of them, saith
Jehovah.

For I will pardon their iniquity,²
And their sin will I remember no more.

35. Thus saith Jehovah,

Who hath appointed the sun for a light by day,
The stated order of the moon and stars for a light by night ;

Who agitateth the sea, so that the waves thereof roar :
Jehovah Sabaoth is his name.

¹ “ *بعل* proprie *tursit*, fastidivit *aversatus* est, q. d. *tursit* prae ira et exacerbatione.” Schultens in Simon. “ Various have been the attempts made to reconcile the Hebrew text with the Apostle’s citation, Heb. viii. 9, where we

read *καγω ημελησα αυτον*. Some have supposed the original Hebrew to have been *בָּעַלְתִּי*, others *בָּחַלְתִּי*, both which signify, I have loathed or abhorred.”—DR. BLANEY.

² Or, “ When I shall.”

36. If these ordinances shall depart from before me,
Then shall the seed of Israel also cease
From being a nation before me continually.
37. Thus saith Jehovah,
If the heavens above can be measured,
Or the foundations of the earth be traced out beneath,
Then will I also reject the whole of the seed of Israel,
For all that they have done, saith Jehovah.
38. Behold, the days come, saith Jehovah,
That the city shall be built for Jehovah.
From the tower of Hananeel unto the corner gate :
And a line of measure shall proceed on straight forward,
Over the hill Gareb, and shall encompass Goatha ;
40. And the whole valley of the dead bodies and of the ashes,
And all the fields unto the brook Kidron,
As far as the angle of the horse gate, eastward ;
Holy to Jehovah, it shall not be plucked up,
Neither shall it be thrown down any more for ever.

Dr. Blaney remarks on this passage :—We have here “ a description of the circumference of a new city to be built on the site of Jerusalem ; but that it does not mean the city which was rebuilt after the return of the Jews from the Babylonish captivity, is evident from two principal circumstances ; first, because the limits are here extended farther, so as to include a greater space than was contained within the walls at that time ; and, secondly, it is here said, that it should never be razed or destroyed any more. This new city, therefore, must be referred to those after-times, when the general restoration of Israel is appointed to take place.” But I shall consider this passage more fully when I come to a parallel prophecy in Ezekiel.

SECTION V.

Remarks on the latter Part of the Thirty-second Chapter.

AGAIN; in the tenth year of the reign of Zedekiah, king of Judah, while the¹ Chaldeans were closely besieging Jerusalem, a similar prophecy concerning the final restoration and eternal prosperity of the city and country was delivered:—

36. But now, after this, thus saith Jehovah, the Elohim of Israel, concerning this city, of which ye say, It is delivered into the hands of the king of Babylon by sword, and by famine, and by pestilence: 37. Behold, I will gather them out of all the countries whither I have driven them in mine anger, and in mine indignation, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell securely: 38. And they shall be unto me a people, and I will be unto them Elohim; and I will give them one heart and one way to fear me continually, for the good of them and of their children that come after them: 40. And I will make an everlasting covenant with them, which I will not withdraw from their posterity, to be a benefactor unto them; and the fear of me will I put into their hearts, that they shall not depart from me: 41. And I will rejoice over them in doing them good, and I will plant them in this land in truth,¹ with all my heart and with all my soul. 42. Surely thus hath Jehovah said, As I have brought upon this people all this great evil, so will I bring upon them all the good which I have spoken concerning them, &c.

¹ Perhaps, “truly,” or, “in very deed,” “assuredly.”—BLANEY.

SECTION VI.

Remarks on Chapter the Thirty-third.

THE thirty-third chapter contains another prediction concerning this dispensation of the kingdom in the last days. "The word of Jehovah came," as we are told at the beginning of the chapter, to Jeremiah a second time, whilst he was still confined in the court of the prison, saying, —

2. THUS saith Jehovah, who made the earth,¹
Who framed it, who also disposeth it,
Jehovah Sabaoth is his name;
3. Call upon me, and I will answer thee,
And I will show thee great things,
And hidden things, that thou hast not known.
4. For thus saith Jehovah, the Elohim of Israel,
Concerning the houses of this city,
And concerning the houses of the kings of Judah;
5. Which are thrown down by the mounds, and by the sword;
That are come to make war on the part of the Chaldeans,
And to fill them with the dead bodies of the men,
Whom I shall smite in mine anger, and in my wrath;
And upon account of all the wickedness of whom,
I shall hide my face from this city.
6. Behold, I will accomplish a restoration;²
Even a healing,³ and I will heal them;
And will grant their prayer for peace and truth:

¹ With LXX. and Houbigant, restoration of health."

החיותה.

, ³ Or, "the means of healing."

² Literally, "I will bring up a

7. And I will bring back the captivity of Judah,
And the captivity of Israel;
And I will build them as at the first:
8. And I will cleanse them from all the iniquity which they
have sinned against me,
And I will forgive all their iniquities,
Which they have sinned against me, and which they have
transgressed against me:
9. And it shall be to me a name of joy,¹
And for a praise, and for a glory,
To all the nations of the earth;
Which shall hear of all the good I do among them:
And shall fear and tremble, because of all the good,²
And because of all the prosperity that I procure unto them.
10. Thus saith Jehovah:
Yet again shall be heard in this place,
Of which ye shall say, It is desolate,
Without man and without beast,
—In the cities of Judah, and in the streets of Jerusalem,
That are desolate without man,
Even without inhabitant, and without beast —
11. The voice of joy, and the voice of mirth;
The voice of the bridegroom, and the voice of the bride;
The voice of them that say,
“Praise ye Jehovah Sabaoth,
For Jehovah is good,
For his tender love endureth for ever;”
Of them that come with praise to the house of Jehovah;
For I will restore the captivity of the land,
As at the first, saith Jehovah.

¹ “For a name for joy.” —
HORSLEY.

² “The verbs *וירא* and *ירא* de-
note the violent agitations of the

body, by excessive passions of any
kind, by joy and surprise, as well
as by fear, anger, or grief.” —
HORSLEY.

12. Thus saith Jehovah Sabaoth :

Yet shall there be in this place
That is desolate, without man and without beast,

To all its cities a habitation of shepherds folding sheep,

13. To the cities of the hill country, and to the cities of the plain ;
To the cities of the south, and to the land of Benjamin :

And in the environs of Jerusalem, and in the cities of Judah,
Yet again the flocks shall pass,
At the hand of him that numbereth them :

Hath Jehovah said.

14. Behold, the day is come, saith Jehovah,
That I will confirm the good word which I have spoken
Concerning the house of Israel, and concerning the house of
Judah.

15. In those days, even at that time,
I will cause a shoot of righteousness to spring to David,
And HE shall execute justice and judgment in the earth.

16. In those days shall Judah be saved,
And Jerusalem shall dwell securely :
And this is he who shall be called Jehovah our Righteous-
ness.¹

17. Surely thus hath Jehovah said,
There shall not be wanting to David a man,
To sit on the throne of the house of Israel ;

18. And to the priests and Levites shall not be wanting a man
To offer before me burnt-offerings, and to burn incense,
And to perform sacrifice continually.

19. The word of Jehovah came also to Jeremiah, saying,

20. Thus hath Jehovah said,

¹ Horsley thus, " And this is her," i. e. by Jerusalem, or the
what he shall be called by her, land of Judah.
Jehovah our righteousness"—" by

If ye can make void my covenant of the day,
And my covenant of the night,
And there be no longer day and night in their season:

21. Then may my covenant be made void with David my servant,
That he shall not have a son to reign on his throne,
And with the Levites the priests, that they shall not minister
to me.

22. As the host of heaven cannot be numbered, nor the sand of
the sea measured,
So will I multiply the seed of David my servant,
And the Levites that minister unto me.

Connecting this with the last verse of the fifty-first psalm, and the twenty-first verse of the sixty-sixth of Isaiah, I think we cannot but expect, in some sort, the restoration of the Levitical priesthood. But of this more hereafter.

23, 24. The word of Jehovah came also unto Jeremiah, saying,
Hast thou not observed what this people have spoken,
saying, The two families which Jehovah chose, He
hath even rejected them. And they scorn my people,
as being no longer a nation in their eyes.

25. Thus hath Jehovah said,
If day and night¹ be not my covenant,
If I have not appointed the ordinances of heaven and earth,
Then will I reject the seed of Jacob, and David my servant,

26. So as not to take of his seed to be rulers
Unto the seed of Abraham, Isaac, and Jacob;
When I shall reverse their captivity, and shall pity them.

Upon the whole, I conceive in this prophecy the two families mentioned to be the royal house of David, and the sacerdotal family of Levi. The multiplying of the

¹ "Daily and nightly."—BLANEY.

seed of David, which is spoken of in the language of the original promise to the spiritual seed of Abraham, is much to be observed. Are all the heirs, according to the promise—all believers in Christ counted to David too, for a seed in respect of the promise of the kingdom? Yes, this is the uniform language of prophecy. Is Christ heir of the world to come?—his saints are “joint heirs” with him—they “sit with him upon his throne”—“they reign with him, and rule the nations with a rod of iron”—“they judge the world”—they are kings and priests to God.

But, I think, we may remark further on this passage, that the priesthood of Christ and his people is not here symbolized by that of Aaron, and the sons of Levi—Christ is not a priest of the order of Aaron, but of the order of Melchisedec. It is after *this* order, that the spiritual sons of David are to reign and minister before God. The ministering of the Levitical priests, which is also promised in this prophecy, is no symbol of the kingdom and priesthood of the saints. It must, therefore, relate to something else in the future economy of the kingdom. Nor have we any warrant, as we have respecting the seed of Abraham, and the seed of David, to understand it in a spiritual typical sense. I am led to conclude, therefore, that “in the world to come,” over which Christ and his glorified saints shall reign, the Levitical priesthood will be restored among men in the flesh; and being purified, to offer an acceptable offering, will minister in their appointed offices on earth. Accordingly, we learned in the prophecy of Isaiah, that when God shall extend the privileges and blessings of the restored Israel to the other nations of the earth, “He will take also of them for priests and Levites.” In short, the THEOCRACY will be again established in Zion, and

extend its rule to the ends of the world. Christ, with his saints, occupy the sanctuary, or this is the place of the manifestation of the divine presence. He is the King, and they so united to him, that they may be said to reign together: they answer to the Cherubim and Seraphim, that form a part of his manifested glory. But, besides these, there will be ministers of the sanctuary among mortal men, to keep the charge of the house of Jehovah. These are to be principally of the house of Aaron and Levi. I say principally, for we have already learned, that under the new dispensation the rights of the priesthood, and of the ministry, are to be extended to an order of men selected from the other nations of the earth.* This is not the royal priesthood promised to the followers of Jesus, under whom, as being made one with their Master in glory, the world of which we speak is to be subjected; but it is a priestly order, and sacred ministry, among men upon earth, "ordained for men in things pertaining to God." They enter not into the tabernacle made without hands, but they "serve at its door," "to keep the charge of the house." All things will be made new; but, in the modelling of the tabernacle, and in the appointed ordinances of the Israelitish worship, we may discern the resemblances of the patterns of heavenly things, when "the new Jerusalem shall come down from God out of heaven," and "the kingdom of our God shall fully come."

* Isaiah, lxvi. 21.

SECTION VII.

*Remarks on the First Chapter of Ezekiel.**

WHAT will first strike our attention in opening the prophecy of Ezekiel, is that remarkable vision, so minutely described in the first chapter, “of the appearance of the glory of Jehovah.” The whole is, no doubt, a symbolical representation, and not the “very image of the thing;” but, like the symbols of the subsequent “visions of the Almighty”—the symbol of the Lamb that had been slain, standing on Mount Zion,” for instance, in the Revelation—it is intended to give a true representation of important realities.

Ezekiel tells us, ver. 3, that “when he was in the land of the Chaldeans, by the river Chebar, the hand of Jehovah was there upon him.”

“And I looked, and behold a whirlwind,” or “a stormy wind; came out of the north; a great cloud, and a fire infolding itself;¹ and a brightness was about it, and out of the midst

* He is supposed to have prophesied between 595 and 574 before Christ.

¹ “‘A fire taking hold of itself, or, a fire catching itself,’ which the words *אשׁ אשׁ* literally rendered signify, can be nothing but fire lighting of itself, breaking out of its own accord, without the application of external fire to the substance in which it appears. So the phrase should be rendered in

another place, viz. *Exod. ix. 24*. What the prophet sees here is first a great cloud, driven along by a vehement wind; which cloud, soon after it comes in sight, bursts into a bright flame. The spontaneous accension of the fire is described by the phrase of its ‘catching itself.’”—HORSLEY.

thereof:" or, it had "a radiation of light around it, and from the midst of it."

That is to say, there was an emission of beams of light from the centre every way.

"As, the colour of amber out of the midst of the fire, (or rather) "like the flowing light, or reflected beam' from chasmal."

Chasmal is supposed to have been a composition of gold with copper, or, as some suppose, of gold and silver: this, highly burnished, might afford a metaphor of the highest splendour imaginable.² This glorious radiation was from the midst of the fire. The storm, the cloud of darkness, and the great fire, with the bright radiating light in the midst of these awful symbols of divine majesty, are all distinctly to be noticed, and to be compared with the other manifestations of the same glory, both in former and later ages; for we shall find a great similarity, and all must be referred to that great day, when the Lord Jesus shall be revealed in flaming fire.

"And from the midst thereof" — that is, from the midst of the cloud, the fire, and the **RADIATING GLORY**" — ver. 5, "came," or "proceeded four living creatures. And this was their appearance; they had the likeness of a man." — The human figure prevailed most in their general shape and appearance. — "And every one had four faces, and every one had four wings, and their feet were straight," or, "upright feet; the sole of their feet was like the sole of a calf's foot: and they glittered like the shining of burnished brass. And they had the hands of a man under their wings, on their four sides; the four had their faces and their wings. Their wings were joined one to

¹ "Quick twinkling, or coruscation." — **IDEM.**

and in the East Indies it is called **Suassa.**"

² "The Greeks call it *αλεκτρον*,

another, they turned not when they went; they went every one straight forward. As for the likeness of their faces, there was the face of a man, and the face of a lion, on the right side to the four; and the face of an ox on the left side to the four; the face of an eagle to the four. Thus were their faces; and their wings were stretched upward; two wings of each were joined one to another, and two covered their bodies. . . And they went every one straight forward; whither the Spirit was to go they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps," or, "flashes." "It vibrated among the living creatures, and radiated on the fire, and from the fire it came forth 'in' lightning. And in respect of the living creatures, it ran along, and returned like the appearance of scattered lightning. And I looked at the living creatures, and, behold, a wheel on the earth beside the living creatures to his four faces." — This is explained.—"And the appearance of the wheels, and their work, was like unto the splendour of beryl¹: and the four had one likeness, and their appearance and their work was, as it were, a wheel within a wheel."

—Perhaps placed one wheel within another at right angles, so that whichever way the Spirit that directed the living creatures was to go, there was no necessity to turn.

17. "When they went, they went upon their four sides; and they turned not when they went. As for their rings, they were so high, that they were dreadful; and the rings were full of eyes round about to the four: and when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the Spirit was to go they went, and the wheels were lifted up over against them; for the Spirit of the living creatures," or, "of life, was in the wheels. When those went, these went; and when those stood, these stood; and when those were lifted

¹ "The chrysolite, or topaz."—PARKHURST.

up from the earth, the wheels were lifted up over against them; for the Spirit of the living creatures," or, "of life, was in the wheels."

Considering this as a symbolical representation "of things, that appear not as yet," we cannot but remark, that splendour, power, and intelligence, are strongly expressed in the various parts of the figure. The superior qualities found in the nature of man, or beast, or bird, or cattle, are represented as united in these cherubs, for so they are expressly called afterwards.* But, especially, their locomotive powers are particularly indicated, whether they wing the air, or roll along the ground. I have no doubt that the whole is a symbol of the church triumphant, or of certain parts of it, that are to ascend with Christ at the great day — a symbol of the powers and functions of "the holy myriads," whom the "Lord from heaven" is to "bring with him."

"They cannot represent Jehovah," Archbishop Newcombe has observed, "because they pay worship in heaven."† "They cannot always represent angels alone, because they were *redeemed to God by the blood of the Lamb*,‡ and are distinguished from angels.|| I am of Taylor's opinion," he further remarks, "that in the Apocalypse they represent the people, or body of the church of God; as the twenty-four elders represent the ministers of the church. But I do not think with him, that in the book of Revelation they represent the church of God upon earth. They seem to foreshadow the glorified state of Christ's redeemed in heaven, who will serve God with reason, with strength of affection, with perseverance, and

* Chap. ix. 3; x. passim.

† Rev. v. 9.

‡ Rev. iv. 8; v. 8, 9.

|| Rev. v. 11.

with swift obedience ; qualities which seem to be signified by the emblem here described. Angels may have occasionally assumed this form,* and they may have been represented under this form in the Holy of Holies ; as it expresses their own nature, and that of those who will be “ like angels,” *ισαγγελοι*, in heaven.” †¹

This explanation of Archbishop Newcombe appears to me to be very correct, except that I would suggest, that the emblems here used are not so much symbolical of the worship which glorified men will pay before the throne of God in heaven, as of the powers they will possess to serve God upon earth, when they appear with him in glory, at the revelation of Jesus Christ at the last day. For we have already had reason to infer from former oracles, that the saints in their glorified bodies come with the King Messiah, to rule over the nations of earth, nations of men still in the flesh : and in order to exercise this rule, they will of course be invested with proper powers ; of which whatever is most excellent in the visible creation, may be used as meet emblems : but as emblems only, we should remember ; “ It does not yet appear what we shall be.”

The cherubim mentioned in the third of Genesis, and those made for the Jewish sanctuary, were, I conceive, prophetic emblems of the same future blessings to mankind. It will appear hereafter, that by the reign of Christ, and his glorified saints, the days of Eden are again restored to the earth ; and the leaves of “ the tree of life,” which is in the midst of the glorious abode of the

* Gen. iii. 24.

† Luke, xx. 36.

¹ “ Quatuor excellunt in mundo : super omnia : et Deus eminet super leo inter feras, bos inter jumenta, universa. Ita Talmudici.”
 aquila inter volucres, homo vero

saints, are mystically said to be "for the healing of the nations." Whatever was in the Jewish tabernacle, the cherubim of glory among the other symbols, must have an antitype in that true tabernacle of which it was a figure, which Jesus entered on his ascension; and which is one day to be opened in heaven, and entered by the children of men.

It is plain, indeed, from what follows in this first chapter of Ezekiel, that these living creatures, or cherubim, are the attendants on "ONE LIKE TO THE SON OF MAN," enthroned in glory.

22. And there was a resemblance over the heads of the living creatures, an expanse like the brilliancy of shining¹ crystal, stretched forth over their heads above: and under the expanse, their wings were 'straight,' — or 'horizontal' — one towards another; each one had two, which covered on this side; and each one had two, which covered on that side their bodies: and I heard the noise of their wings, like the noise of many waters, as the voice of the Almighty, as they went; a voice of speech, as the noise of a host. When they stood, they let down their wings; and there was a voice from the expanse, that was over their heads; when, on their standing, they let down their wings: and above the expanse, that was over their heads, like the appearance of sapphire stone, the resemblance of a throne, and the resemblance of the throne, A RESEMBLANCE LIKE THE APPEARANCE OF A MAN on it above: and I saw, as it were, the shining of chasmal, like the appearance of fire, within it round about: from the appearance of his loins and upwards, and from the appearance of his loins and downwards, I saw as the appearance of fire, and it had a radiation around it: like the appearance of the bow which is in the cloud in the day of rain, so was the appearance of this radiation around it.² This was

¹ כָּרוֹס, splendidus, micans, vibrans. — Arab. كَرَّسَ, splenduit, micuit.

² Clearly a radiation of pris-

matic colours; than which the imagination of man can form no idea of any thing more beautiful.

the appearance of the likeness of the glory of Jehovah; and when I saw it, I fell upon my face, and I heard a voice speaking.

This, then, is evidently a symbolical representation of the "King of Glory." Though in the form of the children of men, he comes in the glory of the divine majesty; and in subordination to him, but invested with his glory, are seen the ministers of his power and kingdom. We had learnt from former prophecies, that He who was to be "the Woman's Seed" should come as "the Lord from heaven with his holy myriads," to take vengeance on an ungodly race. And the blaze of fiery flame, and of darting lightnings, which is seen among the emblems, distinct from the appearance of the divine glory, is certainly symbolical of wrath and vengeance. The glory itself, beaming around with the colours of the covenanting bow, may well be understood to denote that the fulfilment of God's gracious promises and pledges to his people is the ultimate object of the manifestation,—
"the year of his redeemed is come."

The whole is therefore, we may conclude, a prophetic symbol of the Great Redeemer, when "he shall sit upon the throne of his kingdom," when "he shall come in the clouds of heaven," and "be revealed in flaming fire," taking vengeance on them that know not God and obey not the Gospel.

SECTION VIII.

Remarks on Parts of the Tenth and Eleventh Chapters.

CHRIST'S assumption of the visionary appearance described in the first chapter, representative of the future

realities of his reign, is intended to show that the **ETERNAL SON** ever acts, in all his intercourses with his church, in the character he had assumed in the divine purpose, and in anticipation of the future manifestation of his kingdom. Therefore, when he comes in vision, as is represented in the tenth chapter, to execute vengeance on Jerusalem, he is described as coming in the same state and in the same circumstances.

This vision of the cherubim ends with a clear prophecy of the restoration and endless blessedness of Israel, very similar to what we have read before: —

CHAPTER XI.

17. Therefore say, Thus saith the Lord Jehovah, I will even gather you from the peoples, and assemble you out of the countries, where ye have been scattered; and I will give you the land of Israel: 18. And they shall come there and remove every abomination, and every detestable thing from thence: 19. And I will give them one heart,¹ even a new Spirit will I put within you; Ay, I will take away the stony heart out of their flesh, and will give them a heart of flesh. 20. That they may walk in my statutes, and keep mine ordinances and do them; and they shall be my people, and I will be their Elohim: 21. But for all² their detestable things, and the abominations after which their heart goeth, I will recompense their way upon their heads, hath the Lord Jehovah said. 22. Then did the cherubim lift up their wings, and the wheels beside them; 23. And the glory of the Elohim of Israel was over them, and the glory of Jehovah went up from the midst of the city, and stood upon the mountain which was on the east side of the city. 24. Afterwards, the Spirit took me up, and brought me, in a vision by the Spirit of God, into Chaldea, to them of the captivity. So the vision that I had seen went up from me.

¹ "Another."

² Houbigant.

SECTION IX.

Remarks on Parts of the Sixteenth, Twentieth, and Twenty-first Chapters.

THE close of the sixteenth chapter must not be omitted in our review. The metaphorical language of the prophecy represents three sisters, of which Jerusalem is one, Sodom her elder sister, and Samaria her younger. They are all faithless and lewd; but an enormity is pointed out in the case of Jerusalem, that rendered her worse than the abominated Sodom. What is remarkable in this prediction is, that a restoration of Sodom as well as of Jerusalem and Samaria is foretold. Whether, however, we are to understand Sodom literally, or as a symbol of the worst of the heathen nations, will admit of some doubt.

60. "Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then shalt thou remember thy ways and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger, and I will give them unto thee for daughters; but not by thy covenant. And I will establish my covenant with thee, and thou shalt know that I am Jehovah. That thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee, for all that thou hast done, saith the Lord Jehovah."

The leading facts of Israel's dispersion and final restoration are predicted also in the parable of the trees,

in the end of the following chapter. In the twentieth chapter, again, the same events are foretold, and in the description of the restoration, a circumstance that has often presented itself to us in former prophecies, again appears, — the miraculous guiding of Israel in the desert, like as at the exodus from Egypt.

34. “ And I will bring you out from the peoples, and will gather you out of the countries whither you are scattered, with a mighty hand and an out-stretched arm, and with fury poured forth: and I will bring you into the wilderness of the peoples, and there will I enter into judgment with you face to face, like as I entered into judgment with your fathers in the wilderness of the land of Egypt, so will I enter into judgment with you, saith the Lord Jehovah.”

Admitting the integrity of the text, which the paraphrastic translation of the Septuagint can hardly render doubtful, I should say that the expression “ the wilderness of the land of Egypt,” that is, the wilderness through which Israel passed when they came up out of the land of Egypt, explains the former expression, “ the wilderness of the peoples,” — the wilderness, or those parts of the wilderness, through which Israel will pass when it is gathered out of all peoples whither God has scattered them.¹ The prophecy proceeds: —

37. “ And I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will purge out from among you the rebels, and them that transgress against

¹ “ The wilderness of the peoples,” — “ the desert between Judea and Babylon, through which ye shall pass into captivity,” says Bp. Newcombe. But Houbigant,

with more penetration, “ Nondum scitur quodnam sit desertum populorum, quia prænuntiat propheta ultimam statum Judæorum.” — HORSLEY.

me: and I will bring them out of the country where they sojourn, but they shall not enter into the land of Israel: and ye shall know that I am Jehovah. *

39. As for you, O house of Israel, thus saith the Lord Jehovah; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye no more my holy name with your gifts, and with your idols. For in my holy mountain, in the mountain of the height of Israel, saith the Lord Jehovah, there shall all the house of Israel, all of them in the land serve me: there will I accept them, and there will I require your offering, and the first fruits of your oblations, with all your holy things. 41. I will accept you with sweet savour, when I bring you out from the peoples, and gather ye from the countries whither ye have been scattered; and I will be sanctified in you before the nations, and ye shall know that I am Jehovah, when I shall bring you into the land of Israel, into the country for the which I lifted up mine hand to give it to your fathers: and there shall ye remember your ways and all your doings, wherein ye have been defiled; and ye shall lothe yourselves in your own sight, for all your evils that ye have committed; and ye shall know that I am Jehovah, when I have wrought with you for my name's sake, not according to your wicked ways, nor according to your corrupt doings, Oh ye house of Israel, saith the Lord Jehovah.¹ 45. Moreover, the word of Jehovah came unto me, saying, Son of man, set thy face towards the south, and drop thy word towards the south, and prophesy against the forest of the south field; and say to the forest of the south, Hear the word of Jehovah; thus saith the Lord Jehovah; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming fire shall not be quenched, and all faces from the south to the north shall be

* Compare Psalm lxviii.; Hosea, ii. 14, &c.; Jer. xxxi. 2.

¹ "That the natural Israel, finally restored to 'its' proper land, not the mystical Israel in all parts of the earth, is the subject of these

promises, appears evidently from the close of the forty-first verse."
— HORSLEY.

burned therein; and all flesh shall see that I, the Lord, have kindled it: it shall not be quenched. Then said I, Ah, Lord Jehovah! they say of me, Doth he not speak parables?

What is here predicted concerning the destruction in the southern forest, we shall read hereafter without a parable; and the reader will anticipate from former prophecies, that the last grand mortal foe is here designated. He proceeds towards the south, and returns from thence to his destruction.

The address of the Spirit of Prophecy to Zedekiah, the last prince of the house of David, who reigned with regal authority in Jerusalem, will come next to be transcribed.

CHAPTER XXI.

26. "Remove the diadem, and take off the crown: 'This shall not be the same,' or, 'this is not it,' or, 'it shall not be thus.' Exalt the low and abase the high. I will overturn, overturn, overturn it; and it shall be no more till He come whose right it is, and I will give it him."

Literally, " 'A thing' inverted, inverted, inverted, will I make it. Moreover, this shall be no more, till He come whose right it is, and I will give it him."

The first part of this prophecy has been remarkably fulfilled in the reverse of fortune that happened to the royal house of David. No one of that race after Zedekiah wore the crown and the diadem; and though, for a short period after the return from the captivity, the office of chief governor, without the regal dignity, was conceded to a prince of the house of David, yet still the decreed fate of this house—to "overturn" and "invert"—pursued it, insomuch, that in the days of the first advent we

find the representative of the royal house a carpenter in the obscure village of Nazareth : and he, who according to the flesh was the son of David, was born not the heir of the kingdom, but the son of poor parents. In order to give him the throne of his father David, " the low " must be " exalted," and " the high " " debased."

SECTION X.

Remarks on the Thirty-fourth and two following Chapters.

IN the thirty-fourth chapter, under the metaphor of a shepherd gathering his flock, we have a clear prediction both of the restoration of Israel, and of their final happy establishment in the land of Canaan, to be disturbed no more.

11. For thus saith the Lord Jehovah, Behold I, even I, will both search for my sheep and seek them out. As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day : and I will gather them out from the peoples, and gather them from the countries, and will bring them into their own land, and feed them upon the mountains of Israel, by the rivers, and in all the habitable places of the country. I will feed them in a good pasture, and upon the mountains of Israel shall their fold be : there shall they lie down in a good fold, and in a fat pasture shall they feed upon the mountains of Israel. I will feed my flock, and I will cause them to lie down, saith the Lord Jehovah.

In this prophecy, we meet again with the prediction that all Israel are not gathered as final objects of mercy,

but are cut off, "all the sinners of my people," with awful judgments.

16. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick: But I will destroy the fat and the strong, I will feed them with judgment, &c.

Therefore will I save my flock, and they shall no more be a prey; 22. And I will judge between cattle and cattle: and I will set up one shepherd over them, and he shall feed them, my servant David; he shall feed them, and he shall be their shepherd, and I, Jehovah, will be their Elohim, and my servant, David, prince in the midst of them. I, Jehovah, have spoken; and I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land, and they shall dwell safely in the wilderness, and sleep in the woods: and I will make them and the places round about my hill a blessing: and I will cause the shower to come down in its season; there shall be showers of blessing: and the trees of the field shall yield their fruit, and the earth shall yield her increase, and they shall be safe in their land, and shall know that I am Jehovah. When I have broken the bands of their yoke, and delivered them out of the hands of those that served themselves of them; and they shall no more be a prey to the nations, neither shall the beasts of the earth devour them; but they shall dwell safely, and none shall make them afraid: and I will establish them a plantation renowned, and they shall no more be consumed with hunger in the land, neither bear the reproach of the nations any more. Thus shall they know that I, Jehovah, their Elohim, am with them, and that they, even the house of Israel, are my people, saith the Lord Jehovah; and ye, my flock, the flock of my pasture, 'are' men, and I am your Elohim, saith the Lord Jehovah.

The thirty-sixth chapter contains a remarkable illustration of that part of the ancient prediction contained in "the song of remembrance of Moses," that God, in the

last days, would not only "have mercy on his people," but "on his land," and that the country, now desolate, shall be turned into a fruitful field, to be made the happy residence of his people.

"Also, son of man, prophesy unto the mountains of Israel, and say, Ye mountains of Israel, hear the word of Jehovah. Thus saith the Lord Jehovah; Because the enemy hath said against you, Aha, even the ancient high-places are ours in possession. Therefore, prophesy and say, Thus saith the Lord Jehovah; Because they have made you desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the nations, and ye are taken up in the lips of the talkers, and are an infamy of the people: Therefore, ye mountains of Israel, hear the word of the Lord Jehovah; thus saith the Lord Jehovah to the mountains and to the hills, to the rivers and to the valleys, to the desolate wastes and to the cities that are forsaken, which became a prey and derision to the residue of the nations round about; therefore, thus saith the Lord Jehovah: Surely in the fire of my jealousy have I spoken against the residue of the nations, and against all Idumea, which have appointed my land unto their possession, with the joy of all their heart, with despiteful minds to cast it out for a prey. Prophesy, therefore, concerning the land of Israel, and say unto the mountains, and to the hills, and to the rivers, and the valleys, Thus saith the Lord Jehovah: Behold, I have spoken in my jealousy and in my fury, because ye have borne the shame of the nations. Therefore, thus saith the Lord Jehovah: I have lifted up mine hand; surely the nations that are about thee, they shall bear their shame. But ye, O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to my people Israel; for they are at hand to come. For, behold, I am for you, and I will turn unto you, and ye shall be tilled and sown: and I will multiply men upon you, all the house of Israel, even all of it; and the cities shall be inhabited, and the wastes shall be builded. And I will multiply upon you man and beast; and they shall increase and bring fruit; and I

will settle you after your old estates, and will do better unto you than at your beginnings; and ye shall know that I am Jehovah; yea, I will make men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of men.

“ Thus saith the Lord Jehovah: Because they say unto you, Thou land, devourest up men, and hast bereaved thy nations; therefore, thou shalt devour men no more, neither bereave thy nations any more, saith the Lord Jehovah. Neither will I cause men to hear in thee the shame of the nations any more, neither shalt thou bear the reproach of the peoples any more, neither shalt thou cause the nations to fall any more, saith the Lord Jehovah.

16. “ Moreover, the word of Jehovah came unto me, saying, Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way and their doings; their way was before me as the uncleanness of a removed woman. Therefore, I poured my fury upon them for the blood that they had shed upon the land, and for their idols wherewith they had polluted it: and I scattered them among the heathen, and they were dispersed through the countries: according to their way, and according to their doings, I judged them. And when they entered into the nations whither they went, they profaned my holy name, when they said of them, These are the people of Jehovah, that are gone forth out of his land. But I had pity for mine holy name, which the house of Israel had profaned among the heathen, whither they went. Therefore, say unto the house of Israel, Thus saith the Lord Jehovah; I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the nations whither ye went: and I will sanctify my great name, which was profaned among the nations, which ye have profaned in the midst of them, and the nations shall know that I am Jehovah, saith the Lord Jehovah, when I shall be sanctified in you before their eyes. For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then

will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols will I cleanse you; a new heart also will I give you, and a new Spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your Elohim. I will also save you from all your uncleannesses; and I will call for the corn, and will increase it, and lay no famine upon you. And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the nations. Then shall ye remember your own evil doings, and your doings that were not good, and shall lothe yourselves in your own sight, for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord Jehovah, be it known to you; be ashamed and confounded for your own ways, O house of Israel. Thus saith the Lord Jehovah; In the day that I shall have cleansed you from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it laid desolate in the sight of all that passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste, and desolate, and ruined cities are become fenced and inhabited. Then the nations that are left round about you shall know that I, Jehovah, build the ruined places, and plant that which was desolate: I, Jehovah, have spoken it, and I will do it. Thus saith the Lord Jehovah; I will yet for this seek after the house of Israel, to do it for them; and I will increase them with men like a flock, as the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men: and they shall know that I am Jehovah."

The thirty-seventh chapter contains another remarkable prediction of the restoration of Israel, and of the eternal felicity that follows. Their forlorn and hopeless

state is symbolized by a quantity of the bones of the dead, that cover a valley spread in vision before the prophet's eyes. The instruction is:—The same Power that can raise the dead, can restore the nation of Israel; and, notwithstanding the seeming impossibility, will do it.

“The hand of Jehovah was upon me, and carried me out in the Spirit of Jehovah, and set me down in the midst of the valley, which was full of bones, and caused me to pass by them round about: and, behold, there were very many in the open valley; and, lo, they were very dry. And he said unto me, Son of man, can these bones live? And I answered, O Lord Jehovah, thou knowest. Again he said unto me, Prophecy unto these bones, and say unto them, O ye dry bones, hear the word of Jehovah. Thus saith the Lord Jehovah unto these bones; Behold, I will cause breath to enter into you, and ye shall live: and I will lay sinews upon you, and cover you with skin, and put breath into you, and ye shall live; and ye shall know that I am Jehovah.

“So I prophesied as I was commanded; and as I prophesied there was a noise, and, behold, a shaking, and the bones came together, bone to its bone. And when I beheld, lo, the sinews and the flesh came upon them, and the skin covered them above; but there was no breath in them. Then said he unto me, Prophecy unto the wind,—or “to the Spirit or breath,”—prophecy, son of man, and say to the wind,—or to the Spirit or breath,—Thus saith the Lord Jehovah, Come from the four winds, O breath, and breathe upon the slain, that they may live. So I prophesied as he commanded me, and the breath came into them, and they lived, and stood upon their feet, an exceeding great army.”

The interpretation of this vision follows, and it will need no other elucidation:—

11. "Then he said unto me, Son of man, these bones are the whole house of Israel."

Not the tribe of Judah alone, but "the whole house of Israel."

"Behold, they say our bones are dried, and our hope is lost. We are cut off for our parts," or, "for us we are cut off. Therefore, prophesy and say unto them, Thus saith the Lord Jehovah; Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel."

You say your bones are dried, your case is hopeless as that of the dead: be it so, you shall—retaining the same figure—come up out of your graves.

"And ye shall know that I am Jehovah, when I have opened your graves, O my people, and brought you up out of your graves; and shall put my Spirit in you, and ye shall live, and I will place you in your own land: then shall ye know, that I Jehovah have spoken it, and performed it, saith Jehovah."

Another symbolical representation follows of a fact before predicted, that at the restoration, Judah and the ten tribes shall be again united into one people and kingdom; this, assuredly, did not take place at the return of the captive Jews from Babylon.

15. "The word of Jehovah came again unto me, saying, Moreover, thou Son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel, his companions."

That is, the tribe of Benjamin, and some few of all the other tribes that followed the fortunes of Judah. For this was the description of that people that formed the nation of the Jews, after their return from Babylon. But this is

not the union designated by the prophetical symbol that follows :—

“ Then take another stick, and write upon it, For Joseph the stick of Ephraim, and for all the house of Israel, his companions ; and join them one to another into one stick, and they shall become one in thine hand : and when the children of thy people shall speak unto thee, saying, Wilt thou not show us what thou meanest by these ? Say unto them, Thus saith the Lord Jehovah ; Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the ten tribes of Israel, his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand : and the sticks whereon thou writest shall be in thine hand before their eyes : and say unto them, Thus saith the Lord Jehovah ; Behold, I will take the children of Israel from among the nations whither they be gone, and will gather them on every side, and bring them into their own land, and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all : and they shall be no more two nations, neither shall they be divided into two nations any more at all : neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions ; but I will save them out of all their dwelling places wherein they have sinned, and will cleanse them : so shall they be my people, and I will be their Elohim : and my servant, David, shall be king over them, and they all shall have one shepherd ; they shall also walk in my judgments, and observe my statutes, and do them : and they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt ; and they shall dwell therein, even they and their children, and their children's children, for ever ; and my servant, David, shall be prince over them for ever.”

“ Moreover, I will make a covenant of peace with them, and it shall be an everlasting covenant with them : and I will establish them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them ; ay, I will be their Elohim, and they shall be

my people: and the nations shall know that I, Jehovah, do sanctify Israel, when my sanctuary shall be in the midst of them for evermore."

The last part of this prediction, in my mind, strongly corroborates the notion of the re-establishment of the THEOCRACY over Israel—to be extended in its sway to the utmost borders of the earth. I believe, too, that the modelling of the ancient Israelitish commonwealth previously to the erection—or, perhaps, we may say toleration—of the monarchy, was symbolical of this future reign of the GOD-MAN. Israel is the consecrated portion of mankind in the flesh,* though not so exclusively so as heretofore; but they are the head of the nations, they have their priests and Levites.† Their civil governor will be of themselves, not, however, possessing regal dignity or authority; for Jehovah, their Elohim, will be their King. The sanctuary, as was represented in the earthly typical tabernacle, will be at once the shrine of their God, and the throne of their King. It is thus that he who is the Son of David after the flesh, will sit upon the throne of his kingdom. The cherubim also, that surrounded the mercy-seat, and in a manner covered in embroidery work the walls of the most holy place, were emblematical, as has been observed, of those saints that shall be then the glorified ministers of Christ's rule and dominion. Thus they are to reign with him over the nations upon earth.

* Isaiah, lxi. 6.

† Jer. xxxiii. 21. Compare Isaiah, lxvi. 21.

SECTION XI.

Remarks on the Expedition of Gog and Magog in the Thirty-eighth and Thirty-ninth Chapters.

THE inroad of Israel's last enemy, the enemy that formerly scattered them, and will attack them after their restoration, has ever appeared a leading event in the predictions relating to these last times. This, indeed, is ever stated to be the conflict that brings on the actual manifestation of Christ, and of his kingdom.* We, accordingly, find the two next chapters of the prophet Ezekiel occupied on this momentous subject. The leading features of the description are the same as those of the former prophets. The armies assemble, and fall upon the mountains, and in the districts of Palestine;† and the fire of Jehovah falls upon the particular country that is the victim of his long threatened wrath.‡

“ And the word of Jehovah came unto me, saying, Son of man, set thy face against Gog, the land of Magog, the chief prince of Meshech, and Tubal, and prophesy against him.”

Or set thy face toward Gog, ‘ of’ the land of Magog, ‘ who is’ the prince of Ros, Meshech, and Tubal, and prophesy concerning him. ||

* Deut. xxxii. 40, &c.; 1 Sam. ii. 10; Psalm cx.; Isaiah, xl. 9, &c.; xlix. 24; li. 22; lix. 16, &c.; lxiii. 1.

† Isaiah, xxxiv.; Joel, iii.

‡ Psalm xi. 6; xxi. 9; lxviii.; lxxxix.; Isaiah, xxx. 27; xxxiii. 10 &c.; xxxiv. 9, &c.; lxvi. 16; Zeph. i. 14, &c.

|| Houbigant, Newcombe, Horsley.

Considerable mystery, it must be acknowledged, still hangs over this enumeration of the parties forming this last combination of Israel's foes. Of the meaning and origin of the term Gog, which seems to be a proper name, no satisfactory account is given. If, however, the reading of the Samaritan, in Numbers, xxiv. 7, which is confirmed by the Septuagint, be correct, the term has already occurred. "His [Israel's] King shall be higher than Gog." Magog, Meshech, and Tubal, are all enumerated among the sons of Japheth;* as is also Gomer, mentioned in the next chapter: and we know concerning the sons of Japheth generally — "By these were the isles of the Gentiles divided in their lands; every one after his tongue, after their families, in their nations."† It is clear, therefore, that some of the chief sources of European population are designated in the passage before us: and if geographers are right in their position of Magog, the ruling part of the population of modern Europe, as replenished from the barbarian nations of Scythia, is in an especial manner pointed out.

"Magog is, by the testimony of Josephus, Eustathius, St. Jerome, Theodoret, and, as Mr. Mede expresses it, by the consent of all men, placed north of Tubal, and esteemed the father of the Scythians, that dwelt on the east and north-east of the Euxine sea." — "In the panegyric of Tibullus to Messala, we find mention made by the poet of a people about the river *Tanais*, called Magini, which plainly carries in it a great affinity to Magog" — "so that it is not doubted but that these Magani were descendants of Magog at some distance, who spreading themselves further and further, came at length as far as the river

* Gen. x. 2.

† See the first part of Dr. WELLS's *Geography*.

Tanais. Indeed, it is not altogether improbable, that the Mæotic lake, into which the Tanais runs, took its name from the descendants of Magog, that settled upon it; for from Magog is regularly made Magogitis, which last the Greeks might easily mould into Maiotis, which the Latins and we render Mæotis, or Mæotic.* Such is Dr. Wells's account of the descendants of Magog.

Mr. Gibbon observes of some early inroads of these barbarian nations: "In these expeditions, the Gothic nation claims a superior share of honour and danger; but the tribes that fought under the Gothic banners are sometimes distinguished, and sometimes confounded, by the imperfect histories of that age: and as the barbarian fleets *seemed to issue from the mouth of the Tanais*, the vague but familiar appellation of Scythians was frequently bestowed on the mixed multitude."†

The land of Magog, therefore, is Europe; but Europe in possession of the barbarian nations: and we know that all the sovereign, and all the noble families, with a vast multitude of the present inhabitants of all the nations of Europe, trace their blood originally to these northern invaders. — All the sons of Japheth, by whom the isles, or "coasts of the Gentiles," were divided, we may say, are enumerated; but Magog is the last of his tribes that divided this fair inheritance, and became its lords and possessors. — Gog, with his followers, is none other than the emphatic enemy in the ancient prophecies — the last enemy of Israel, of whom we have in the Psalms, and in

* WELLS's *Geography*, part i. chap. iii.

† GIBBON, chap. x. He observes in a note, "Zosimus, and the Greeks, (as the author of *Philopatris*), give the name Scythians to those whom Jornandes, and the Latin writers, constantly represent as Goths."

Isaiah, read so much: and, indeed, his actions, and his fate, and the time of his invasion, prove him to be the same adversary that falls at the very eve of Messiah's manifestation.

3. "Thus saith the Lord Jehovah; I am against thee, O Gog, the chief prince of Meshech and Tubal"—or "prince of Rhos, Meshech, and Tubal:—and I will turn thee back,¹ and put hooks in thy jaws, and I will bring thee forth, and all thine armies, horses and horsemen, all of them clothed with all sorts of armour," or "clad in all manner of ornament; a great company 'with' buckler and shield, all of them handling swords."

The warrior of ancient times seems here to have afforded the visionary symbol; yet we cannot be certain of this, so great are the changes often introduced in the accoutrements of modern armies.

5. "Persia, Ethiopia, and Lybia," or "Elām, Āsh, and Put, with them; all of them with shield and helmet."

We had learned before, that the last adversary, taking possession of Egypt, should unite to his party the Cushite nations of Africa. It should seem also, from this passage, that Persia acts under the same influence. This is certainly calculated to give us a high idea of the extension of European power and influence, towards the last conflict of the nations.

"Gomer, and all his bands; the house of Togarmah of the north quarters," or "of the northern regions, and all his bands, many peoples with thee."

Gomer was the eldest son of Japheth; the Cimbri, or Cimmerians, the most ancient Celts, whose first habitation

¹ "Rather, 'I will mislead thee;' or more paraphrastically, 'I will infatuate thy counsels.'"—HORSLEY.

seems to have been the peninsula of Crim Tartary,* and who peopled so large a part of Europe, are derived from Gomer. Togarmah was the youngest son of Gomer. Cappadocia and Armenia are mentioned as the first seat of his family; our text designates him as possessing the northern regions.

7. "Be thou prepared, and prepare thyself," or, "prepare, yea; prepare thyself, thou and all thy assembly that are assembled unto thee, and watch thou for them."

Use all the arts of the most skilful commander.

"After many days shalt thou be visited,"—or, "the day of thy judgment shall come.—In the latter years, thou shalt come into the land that is brought back from the sword, and recovered from many peoples, against the mountains of Israel, that had been a perpetual waste; but it was brought forth from the peoples, and they dwelt all of them securely."

This confirms what we have learned before, that a partial restoration of Israel had taken place, and they again occupy their own country, when the combined nations of their enemies, seeing their defenceless state, and disregarding the prophecies of revelation, mark them out for their certain prey.†

9. "Thou shalt ascend, and come like a storm; thou shalt be like a storm to cover the land,‡ thou and all thy bands, and many nations with thee. Thus saith the Lord Jehovah; It shall even come to pass in that day, that things shall come into thy mind, and thou shalt scheme an evil device; and thou shalt say, I will go up to the land of unwalled villages, I will go to them that are in peace, dwelling securely, all of them dwelling

* Michaelis.

† Psalm cvii. 36, &c. Compare Isaiah, xviii. and xxx. 19, &c.

‡ Psalm xxix.; lxvi.; Isaiah, x. 22; xvii. 12, 13; lix. 19, 20.

without walls, and having neither bars nor gates, to take a spoil, and to take a prey; and to turn mine hand upon these 'once' desolate places 'now' inhabited, and upon a people gathered out of the nations, which have got cattle and goods, that dwell on the high places of the land."

The reader need only refer to the passages intimated in the margin,* to perceive how exactly this corresponds to the more ancient prophecies respecting the circumstances of the last invasion of Israel's enemies.

The next verse much demands our attention:—

13. "Sheba¹ and Dedan,² and the merchants of Tarshish, and all the lions thereof, shall say unto thee, Art thou come to take a spoil? Hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil?"

Sheba and Dedan are both sons of Cush. The best authorities place them in the remotest parts of Arabia, the one to the south, the other to the south-east. The latter, and probably the former³ too, were celebrated as

* Psalm cvii.; Isaiah, xvii. 11, &c., and xxvi. 16; xxvii. 2, &c.; and xxx. 19.

¹ "שבא, colonia Ragmæ, quæ et ipsa fuit colouia Æthiopia de cujus sede nihil constat—forte دأدن, in terra Jemen," &c.—SIMON.

² "דדן, insula, sinus Persici quæ commerciam olim Indiæ orientalis exercuit, et urbs in tabula Asiæ d'Anvilliana extra ostium sinus Persici non procul ab ipso mari Indico inter Daban et Kourfekian, Syris دد, Arab. دأدن, dicta." See Simon. Compare chap. xxvii. 15.

"The men of Dedan were thy merchants," speaking of Tyre, "many isles were the merchandise of thine hand; they brought thee for a present horns of ivory and ebony." "Dedan, a city of the Persian gulf, now called Dadan."—BOCHART, MICHAELIS. "To this place the inhabitants of the eastern isles, or sea coasts, brought their wares."—ABP. NEWCOMBE.

³ Ver. 22. "The merchants of Sheba and Raamah, they were thy

ports for the Indian trade. The main body of the African Cushites, as we were informed above, are in this great conflict on the side of Gog; but Sheba and Dedan are an exception, they are with "*the merchants and young lions of Tarshish*;" and express no small surprise that the combination of nations under Gog should think of making the restored Israelites a prey; or the question may imply their amazement to see the events foretold in the book of God, which they have in their possession, so exactly come to pass, and the combined nations rushing to their ruin.

But, how is it that we find the *merchants of Tarshish*, and not its merchants only, but its *lions*, that is to say, its warriors, in this direction; since it is generally allowed, that Tarshish denotes some distant coasts towards the west, to which the Tyrians sailed by the Mediterranean? Tarshish is enumerated, Gen. x. 4, among the sons of Javan, the son of Japheth. The first emigration of the son Tarshish is traced to Tarsus, in the Lesser Asia; and from hence to Tartessus, in Spain. See Dr. Wells. Other writers suppose the Palasgi, and Hetrusci, to have been of the same race; called by the Greeks *τυρσηνοί*, and by the Latins *Tusci*. Hence they appear to have been mingled with the other sons of Javan, both in Greece and Italy: and it is probable also, among the sons of Gomer in the British isles; for Tacitus assigns Spain as one source of their population.¹ We seem to find

merchants; they occupied in thy fairs, with chief of all spices, and with all precious stones and gold."

See also WELLS'S *Geography*, part i. chap. iii. sect. iv.

¹ "Silureum colorati vultus, et

torti plerumque crines, et posita contra Hispania, Iberos veteres trajecisse, easque sedes occupasse fidem faciunt." *

* Vita Agricolaë.

them every where in the track of the *Tyrian merchants*: from which circumstance it has been supposed, that the vessels of these merchants, built for the particular purpose of these long voyages, were called by the general appellation of ships of Tarshish, and themselves merchants of Tarshish.

But, surely this formerly inexplicable mystery is almost revealed, by the present relations of the nations of the earth. Are not the *merchants of Tarshish*, or of the western coasts, in possession of the trade of *India*? Do they not cover its ocean with their ships? And have not the warriors of Tarshish gone with its merchants, and established a powerful empire in the East? at this moment holding in subjection an hundred millions of men, and extending their influence over fifty millions more? and all these, it appears from the able Discourses of Sir William Jones on the first population of the Eastern nations, are descendants of *Cush*, and as it should seem by his son *Raamah*, and Raamah was the father of *Sheba* and *Dedan*.* So that it is extremely probable, that by *Sheba* and *Dedan* may be designated, not merely the course of the Indian trade on the side of Arabia, but the population of Hindoostan itself, primarily derived from these earlier colonies of the Arabian Cushites.¹ May we not then wondering say, here are the *merchants of Tarshish*, and the *young lions thereof*?

Now, supposing the great leading power of continental Europe, in the latter days, to have extended its

* Gen. x. 7.

¹ See *Anniversary Discourses* of Sir WILLIAM JONES, vol. iii. of his works, and compare the situa-

tion of Raamah, or Ragmah, Sheba, and Dedan, in Dr. Wells.

influence over the north, and over the remains both of the Turkish and Persian empires, with Egypt and the neighbouring Cushite nations; what so probable that some remote regions of Arabia, or of its islands, or of their remoter colonies, before connected in trade with the merchants of "Tarshish and of the isles," should escape the general infatuation of the nations, and maintain their previous relations with the merchants and warriors of Tarshish? May we not suppose, besides, that some knowledge of the Scripture prophecies that are then fulfilling, have been communicated to them by these ships of Tarshish? How well would this illustrate the circumstance we notice in the prophecies of Isaiah, where the remotest west and the deserts of Arabia are called to unite together in congratulating the approach of the glorious appearance of Israel's Protector!

So shall they fear the name of Jehovah from the west,
And his glory from the rising of the sun;
When the enemy shall come in as a flood,
The Spirit of Jehovah shall dry it up,
And the Redeemer shall come to Zion, &c.*

Let the wilderness and the cities thereof lift up their voice,
The villages that Kedar doth inhabit:
Let the inhabitant of the rock sing,
Let them shout from the top of the mountains,
Let them give glory to Jehovah,
And declare his praise to the distant coasts. †
The kings of Tarshish and of the isles shall bring presents,
The kings of Sheba and Seba shall offer gifts. ‡

And I think this confirms the conjecture, that we are

* Isaiah, lix. 19.

† Isaiah, xlii. 11.

‡ Psalm lxxii. 10.

to look for the land, extending the shadow of its wings, which is beyond the rivers of Cush, in an eastern direction, rather than in the direction of the Nile.

Ah, country, continually extending the shadow of its wings,
Which is beyond the rivers of Cush !

That sendeth ambassadors by sea,
Even in light vessels on the face of the waters, &c. *

Surely then will I turn to the nations a pure language,
That they may all of them call upon Jehovah, and serve
him with one consent.

From beyond the rivers of Cush,
My suppliants shall bring as an offering the daughter of
my dispersed. †

14. " Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord Jehovah ; In that day, when my people Israel dwelleth securely, shalt thou not know it, and come from thy place, from the north parts, ¹ thou and many nations with thee, all of them riding upon horses, a great company, and a mighty force ! Shalt thou not come against my people Israel as a cloud to cover the land ? It shall come to pass, in the latter days, that I will bring thee against my land, that the nations may know me when I shall be sanctified in thee, O Gog, before their eyes."

Thus we see that the issue of the destruction of Gog and his followers is precisely the same as that which was before foretold to be the issue of the destruction of

* Isaiah, xviii.

† Zeph. iii. 10.

¹ Every invasion by land of the European nations would be from the north with respect to the Holy Land ; but the enumeration of nations given above plainly

describes a general combination both of the northern, the western, and the southern nations, by whatever conquests or influence these nations become united.

Israel's last enemy, in Isaiah, in the Psalms, and in the more ancient prophecies, — a clear proof that the "Gog" and "Magog" of Ezekiel is no other than the "foe from Chittim," the "wicked one" of the Psalms, and the enemy so variously described in Isaiah, and typified both by the Assyrian and Babylonian invaders. Does not, indeed, the following verse tell us as much?

"Thus saith the Lord Jehovah; Art thou not he of whom I have spoken in old time by my servants the prophets of Israel, which prophesied in those days many years, that I would bring thee against them?"

This plainly declares that *one* great invading foe, and the same final catastrophe of his fate, had been the continued theme of the former prophecies; and, accordingly, our inquiries have found this to be the case. The passage further declares, that Gog is this same subject of prophecy, whose fall is immediately connected with the coming of Messiah's kingdom.

18. "And it shall come to pass, at the same time when Gog shall come against the land of Israel, saith the Lord Jehovah, that my fury shall come up in my face. For in my jealousy, and in the fire of my wrath, have I spoken: Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord Jehovah: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many peoples that are with him, an over-

flowing rain, and great hailstones, fire and brimstone; and I will magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am Jehovah." •

The thirty-ninth chapter contains a still more detailed account of this fatal catastrophe of the armies of Gog on the mountains of Palestine, when "Jehovah ariseth to shake terribly the earth," and to introduce the glorious kingdom of Messiah.

1. "Therefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord Jehovah; Behold, I am against thee, O Gog, the prince of Rhos, Meshech and Tubal; and I will turn thee back, and leave but the sixth part of thee; ¹ and I will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: and I will smite thy bow out of thy left hand, and wilt cause thine arrows to fall out of thy right hand. Thou shalt fall upon the mountains of Israel, thou and all thy bands, and all the peoples that are with thee: I will give thee to the ravenous birds of every sort, and to the beasts of the field, to be devoured. Thou shalt fall upon the open field; for I have spoken it, saith the Lord Jehovah." †

So much for the armies that are gathered in the land of Canaan. At the same time, — exactly consonant with what we read in Isaiah, — the judgment of God falls upon the country from whence they, or a part of them at least, come. ‡

¹ See Sim. Lex. Heb.

• Deut. xxxii. 40; Psalms xi. 6; xxi. 9; lxviii.; lxxxix.; Isaiah, xxx. 27; xxxiii. 10; xxxiv. 1, and 9, 10; lxvi. 16; Zeph. i. 14; Joel, iii. 1.

† Compare Joel, iii.

‡ Isaiah, xxxiv. 5, &c.

“ And I will send a fire on Magog, and on those that dwell securely in the islands,” or “ distant coasts, and they shall know that I am Jehovah.”

The land of Magog, therefore, I argue, is the same as “ the spiritual Edom ;” that is to say, it is the Roman empire. It is from thence that Gog comes. Why he is called Prince of Rhos, Meshech and Tubal, or how the prince of Rhos is become subservient to his politics, we shall see in a subsequent prophecy. That this conflict is certainly the great final catastrophe of the last human enemy of Israel, is clear also from what follows :—

7. “ So I will make my holy name known in the midst of my people Israel ; and I will not let them pollute my holy name any more ; and the nations shall know that I am Jehovah, the Holy One of Israel.”

The notion which we are to attach to the polluting of God’s holy name, we gather from chap. xxxvi. 23. His name is dishonoured by the low condition and affliction of his people Israel, while they suffer for their sins : but this dishonour to the sacred name in the eyes of the nations shall attach no more.

What follows may, perhaps, be considered as couched in the language of hyperbole ; but how far this will appear to be the case, when the event can be compared with the prediction, it is impossible for us to say. It is, certainly, the design of the Divine Author of revelation to impress us with a vast idea of the numbers of human beings which, on this occasion, will become the victims of divine vengeance.

8. “ Behold, it is come, and it is done, saith the Lord Jehovah ; this is the day whereof I have spoken. And they

that dwell in the cities of Israel shall go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows, and the arrows, and the handstaves, and the spears, and they shall burn them with fire," — or rather, "shall light with them fire—seven years." So that they shall take no wood out of the field, neither cut down any out of the forests; for they shall light fire with weapons of war."

This pertains, of course, to some particular cities in the immediate neighbourhood, and the little use made of fire in those countries much lowers the seeming hyperbole of the expression.

"And they shall spoil those that spoiled them, and plunder those that plundered them, saith the Lord Jehovah.

"And it shall come to pass in that day, that I will give unto Gog a place there of graves in Israel, the valley of passengers, on the east of the sea, and it shall affect the noses of the passengers; and there shall they bury Gog and all his multitude: and they shall call it "the valley of Gog's multitude." And seven months shall the house of Israel be burying them, that the land may be cleansed; and all the people of the land shall bury them: and it shall be to them for a name in the day that I shall be glorified, saith the Lord Jehovah. And they shall sever out men of continual employment, passing through the land to bury—with the passengers—those that remain on the face of the land, to cleanse it: after the end of seven months shall they search. And the passengers that pass through the land, when any seeth a man's bone, then shall he set up a sign by it, till the buriers have buried it, in the valley of Gog's multitude: and the name also of a city shall be *The Multitude*, and they shall cleanse the land.

17. "And thou, son of man, thus saith the Lord Jehovah; Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves and come; gather yourselves on every side to my sacrifice, that I will sacrifice for you, a great sacrifice upon the mountains of Israel, that ye may eat flesh

and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of lambs, and rams, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat fat till ye be full, and drink blood till ye be drunken, of my sacrifice that I have sacrificed for you; and ye shall be filled at my table with horses and mighty horsemen, and with all men of war, saith the Lord Jehovah.”*

We cannot doubt but that this is the great catastrophe so often pointed out in prophecy:—the visitation of the ungodly, on whom the Lord from heaven, when he comes with his holy myriads, exercises judgment:—the destruction of the adversary in the Song of Remembrance—of the foe from Chittim—the same last enemy whose destruction is so often mentioned in the Psalms and Isaiah, and the other prophecies: which destruction we before learned was to happen in the land of Canaan, and is every where connected, as in the passage before us, with the manifestation of the Redeemer’s glory.

21. “And I will set my glory among the heathen,” or “in the midst of the nations, and all the nations shall see my judgment that I have executed, and my hand that I have laid upon them. And the house of Israel shall know that I am Jehovah, their Elohim, from that day and forward. And the nations shall know that the house of Israel went into captivity for their iniquity: because they trespassed against me, therefore did I hide my face from them, and gave them into the hand of their enemies, and they fell all of them by the sword. According to their uncleanness, and according to their transgressions, have I done unto them, and hid my face from them. Therefore, thus saith the Lord Jehovah; Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be zealous for my holy name. And they shall forget their

* Compare Isaiah, xxxiv.

shame, even all their trespasses whereby they have trespassed against me; when they shall dwell safely in their land, and none shall make them afraid: when I have brought them again from the peoples, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations. Then shall they know that I am Jehovah, their Elohim, which caused them to be led into captivity among the nations, but have gathered them unto their own land, and have left none of them any more there. Neither will I hide my face any more from them, when I have poured out my Spirit upon the house of Israel, saith the Lord Jehovah."

SECTION XII.

General Remarks on the concluding Chapters of Ezekiel.

AFTER the destruction of the last mortal foe of the Israelites, after their complete restoration, and after the out-pouring of the Spirit upon them, we have a description, first, of a temple to be built with certain regulations respecting the worship to be celebrated therein; and, next, of the city and territory which the worshippers of this temple possess.

I perceive nothing to render it doubtful, that the fulfilment of this prophecy is to be expected in the same order in which we find it placed in the vision before us, after the final restoration, and after the destruction of the last foe by the immediate hand of the great Redeemer; not, as some have supposed, previously to these events, so as to be merely introductory to the establishment of Messiah's kingdom.¹

¹ See the interesting work of Mr. Pirie on the restoration of Israel.

It is a part, I conceive, of that grand final dispensation. It shows us what will be the situation of the Israelitish nation when restored to be the grand metropolitan nation of the renovated earth, under the reign of Christ and his saints. His dominion is to be bounded only by the extreme borders of the earth; but the seat of his kingdom is to be at Zion and Jerusalem. There he sits "upon the throne of his kingdom;" not so much, as we have had cause to reflect before, after the manner of an earthly monarch in his palace, but as the Elohim of Israel, enshrined in his sanctuary, according to the typical model exhibited in the ancient tabernacle which was pitched in the camp of Israel.

The THEOCRACY will be restored: "at Salem" will be his tabernacle—at Jerusalem, the "place of his feet," which he will "render glorious." Here a sanctuary and temple is to be built, not to receive, as Solomon's temple, the contents of "an earthly tabernacle of this building," but of that "made without hands, eternal in the heavens." Here the visible symbols of the divine presence are to be exhibited. Here the GOD-MAN is manifested—to anticipate the language of future oracles—coming "in the glory of his Father, and in his own glory, and the glory of his holy angels." He is still the Vicegerent of his Father. He "comes again with glory," yet still with delegated glory; every tongue is to confess him Lord to the glory of God the Father. But he comes also "with his own glory,"—the glory ordained him as the first-born of every creature—the righteous and victorious Son of Man. But this glory he shares with all "the children of the resurrection," who "appear with him in glory," in such sort that the King of Saints is as "the first-born among many brethren." This part of the glory

that is to be manifested, we have before considered as symbolized by the cherubim and seraphim, both as molten and wrought about the mercy-seat and tabernacle, and also as seen in the visions of the prophets, attendant on "a resemblance like the appearance of a man." Besides this glory, or these glories, is enumerated "the glory of the holy angels." They will be seen ascending and descending upon the Son of Man, "angels and principalities being made subject to him" in his capacity of King of Saints. How these glories are particularly manifested in the holy mountain of Jehovah's house, or in what manner Christ and his saints will govern the nations upon earth, "reigning from Jerusalem to the end of earth," we can, perhaps, have no very adequate idea at present. But it cannot be doubted, that these prophetic visions, in connexion with other Scriptural prophecies, are designed to give to the waiting people of God some general notion and outline of what is to come to pass hereafter.

It cannot, again, be doubted, but that we are to interpret these visions now before us in analogy with other prophecies. They are not to be interpreted, "privately," as a part of Scripture standing alone, but as forming part of the system of prophetic revelation, which is designed, by little and little, to manifest to mankind, as the appointed time draws near, what God is about to do in the great day of his power and kingdom. The comparison of other prophecies must, therefore, be our chief guide to the interpretation of this. And, especially, those prophecies that have been fulfilled must teach us, in the event foretold compared with the language and symbols of the predictions, how far we are to expect a substantial and literal fulfilment, and how

much we may venture to attribute to metaphor and figure.

By this rule of interpretation I am led to conclude, that we are to expect a very substantial, and a very literal fulfilment of the vision before us. Those parts of prophecy that have been fulfilled, which foretold the present situation of Israel, and of their country, have been very substantially, and very literally fulfilled.—Why, therefore, should we doubt the exactness of the part of the vision as yet unfulfilled, which speaks of God's future bounties to his people, and to his land? Those parts of prophecy, which described the humiliation and passion of the Son of God, have also been most substantially and most literally fulfilled, down indeed to the minutest circumstances pointed out in the language of the ancient prophets:—even predictions, which before they came to pass, when interpreted literally, seemed in the estimation of the masters of Israel, and of the disciples of Jesus too, very improbable, very unlikely to happen to “the Christ of God,” very unsuitable, according to their conceptions, to the future kingdom and glory of the Messiah. If, however, we are careful not to interpret of the first advent any Scriptures but such as clearly belong to it, how little was there of metaphor and figure, except what is usual in the most exact and perspicuous style!

These are the reasons which weigh in my mind to understand what follows literally, and to expect an exact fulfilment of every circumstance detailed; though, perhaps, the suitableness, and the spiritual importance of some things related, may not appear to us, who “see through a glass darkly,” or may seem inadequate to our expectations of the glories of Messiah's reign. We see not the reason, nor the design, nor the future bearings, it

may be, of what we object to; and, therefore, are ready like Peter, on a similar occasion, to reject the notion with disdain, as unworthy of God. But it surely becomes us to suspend our judgment in these cases till more fully informed, and not to be "slow of heart to believe all that the prophets have written."

One thing we should bear in mind; the vision which follows does not show us the glorious majesty and circumstance of the church triumphant,—of that "new Jerusalem which descends from God out of heaven," the residence of glorified spirits, who reign paramount over the nations upon earth, "kings," and "priests of God and of Christ." But we have here a prophetic description of the situation of one of these nations on the earth—of men in "flesh and blood," "inhabiting houses of clay." The description is that of the most favoured nation, the remnant of Israel, restored to the land of Canaan, made the leading nation upon earth; and in some sort, as it should seem, the link of communication between mortal man in the flesh, and the "holy myriads" of glorified spirits that come with the Lord from heaven, and reign with him upon earth.

We have already met with prophecies that have plainly told us of the restoration of the sanctuary and temple at Jerusalem, the re-organization of their priesthood, and Levitical ministry, "to keep the charge of the house," and to perform the rites of an appointed ceremonial.* We have been told, that the remnants of other nations, which shall survive the destructions of the latter days, will be partakers in the rites and solemnities of this new temple, and go up thither to worship; and that some

* Jer. xxxiii. 21, &c.; Ezek. xx. 40, &c.; xxvii. 26, &c.

of them will be admitted into the priesthood of the sons of Aaron, and permitted to discharge the functions of the Levitical ministry.* We have been told, notwithstanding, that Israel, from its situation, and from the particular blessings of their fathers' God, will have a vast pre-eminence over the other nations, and hold a sacred character among them.† All this we have already learned from former oracles. The vision of Ezekiel, on which we are now engaged, only goes more into detail on the circumstances of this restored Israel, their temple, their city, and their land.

The use which God hath made of this people, and of this country, in the present world, in providing for the redemption and gathering of the chosen remnant which are predestined to reign in glory with Christ "in the world to come," is extraordinary and wonderful! So, it seems, the use he will make of them, "in the world to come of which we speak," in regard to the whole mass of mankind, under the spiritual rule of Christ and his saints, will be extraordinary and wonderful too! God has made of the spiritual children of Abraham—the heirs of promise, who with *the Seed* are to be heirs of the world—a great people like the stars of heaven for multitude; but he has promised besides, "In thee, and in thy seed, shall all the families of the earth be blessed;" this will also come to pass in its season.

* Isaiah, lxi. 21.

† Isaiah, lxi. 6.

SECTION XIII.

The Vision of the Temple, in the Fortieth, and following Chapters.

THE first object that will arrest our attention in this vision, is the plan shown to Ezekiel of the temple, which is to be built, and which is to form the sanctuary of Jehovah — I say to form *the sanctuary* of Jehovah: for it will be found a peculiarity of this temple, that though it is composed of a multiplicity of parts and buildings, adapted to various purposes, yet all the precincts of the temple are to be esteemed most holy.*

The prophet tells us: —

Chap. xl. 1. “The hand of Jehovah was upon me, and brought me thither:”

that is, as appears from what goes before, to the site of the city, which the Babylonians had fourteen years before destroyed.

“In the visions of Elohim brought he me into the land of Israel, and set me,” or “caused me to rest,” or “alight upon a very high mountain; and upon it was as the structure of a city on the south.”

The prophet tells us he was brought to the former site of Jerusalem, but he does not tell us that he recognised the former hills of Moriah, Zion, &c.—He saw a very high mountain, which was certainly not the descrip-

* See chap. xlii. 20; xliii. 12.

tion of these eminences in respect of the surrounding country, especially as the prophet seemed to approach in the direction of Babylon.

He saw what appeared like the structure of a city lying to the south of him. It was "like the structure of a city," not a real city, as will appear hereafter; but this most holy temple, the site of which occupied the whole area of the mountain. Who can forbear to call to recollection the prophecy in the opening of the second chapter of Isaiah, repeated also in Micah, and to conclude from a comparison of the passage before us, that this prophecy is not to be without its literal fulfilment?

And it shall come to pass in the last day,
That the mountain of Jehovah's house shall be established,
As the chief of the mountains, and exalted above the hills:
And all nations shall flow unto it,
And numerous peoples shall go and say;
"Come, and let us go to the hill of Jehovah,
To the house of the Elohim of Jacob," &c.

The prophet, when he is brought to this "mountain of the Lord's house,"* seems in the vision to be met by a man prepared to show him the buildings; and to measure with a reed, or rod, with which he is purposely provided, all the different parts of the extensive structure, and to point out their respective uses. This he accordingly does very circumstantially, and the prophet gives an account of it in a very detailed manner, as may be read in this and the following chapters. The particular manner in which the prophet is called upon to "behold with his eyes, and to hear with his ears, and to set his heart upon all that shall be shown him;†" the exactness of the measure pro-

* Ver. 3.

† Ver. 4.

vided, and the minuteness of the circumstances pointed out in the structure and proportions of the buildings, may well persuade us that the true model of the future temple was before the prophet — a model, the description of which, for aught we know, may, in the hands of future instruments of Jehovah, serve as a pattern for its erection. The examination, therefore, of every part of this wonderful structure, is well worth our attention: there can be no doubt, that it is one day meant to be clearly understood in all its details; for our present purpose, however, it will be sufficient to attend to the general survey. It appears that the temple,* including all its courts and buildings, is in the form of a square, each side of which measures very nearly an English mile in length.¹

It has been a very general opinion, that this is no description of any literal temple; but must be understood figuratively and mystically. It is, however, very difficult to say of what this mystical temple can be a figure; or why, in a merely symbolical temple, the exact measures and proportions of every part should be given with so much care and minuteness? — certainly a very unusual treatment of mere figures and symbols! And it might well be asked, Of what possible use, either to Jew or Christian, could this part of the divine oracles ever have been upon the supposition of a mystical interpretation; and especially of its being to be applied, as has often been attempted, to the erection and regulation of the New Testament church? On this supposition, contrary

* Chap. xlii. 16, &c.

¹ Or, perhaps, something more, according as the measure of the ancient cubit be determined.

to all other prophecies, even the fulfilment has thrown no light upon its mysterious language. We must at any rate, therefore, I conceive, admit that the whole must be applied to "things that appear not as yet."

Still, however, it has been argued, that it cannot be a literal temple, because the hill on which the temple of Solomon was built could not contain it: nor, indeed, the whole area of the city itself, including Mount Moriah, on which the temple stood, Mount Zion, with the city of David, and the lower city: the whole of these forming together an irregular oblong, not more than three miles in circuit!

But we are prepared to meet this objection. It appears from the opening of the vision, that the face of the country had been altered by Him who created it. An "exceeding high mountain" was seen to occupy the former site of the hills of Jerusalem. What forbids that the space on the summit of this mountain may exactly agree with the area required for the temple? And that this will actually be the case, will appear from two very remarkable passages; one of which we have already quoted, and the other we may be permitted to anticipate, for the clearer illustration of the passage before us.

The first of these passages is taken from Jeremiah; * where, after having predicted the return of the Israelites, and their establishment in the land, he is inspired to say:—

"Behold, the day is come, saith Jehovah, that the city shall be built for Jehovah."

Or, as we may read, "the city of Jehovah shall be built."

* Chap. xxxi. 38.

Had we no guide in the passage before us to the meaning of the expression, "the city for," or, "of Jehovah," we might have concluded it meant no more than the city where the restored inhabitants of Jerusalem were to dwell, where the Elohim would manifest his presence among them. But it now appears, that "city of Jehovah" is used in the same sense as "the city of David," which appellation distinguished a particular part of the Jewish metropolis, occupied by the palaces of the king, and the residences of his immediate servants and attendants of his court. So "the city of Jehovah" means, in this passage, the consecrated residence of Jehovah; his holy temple, with all its precincts. This Ezekiel saw on the holy mountain, "like the structure of a city." "This city of Jehovah," continues the prophecy in Jeremiah —

"Shall be built from the tower of Hananeel, unto the corner gate; and the line of the measure shall proceed on straight forward over the hill Gareb, and shall encompass Goatha; and the whole valley of the dead bodies, and of the ashes; and all the fields unto the brook Kidron, as far as the angle of the horse-gate eastward. Sacred to Jehovah, it shall not be plucked up, neither shall it be thrown down any more for ever."

Now, the reader will hear with admiration, that this space agrees with great exactness with the area required for the city-like, most holy temple of Ezekiel.

The area required, as we have seen, is a square of about an English mile; and this will appear to be the space and figure marked out in Jeremiah for the city of Jehovah. Jeremiah begins his survey at the Tower of Hananeel; that is, as appears from the plan of ancient Jerusalem, a tower situated at the north-east angle of the city. "The city of Jehovah," he says, "shall be built from the tower of Hananeel to the corner gate." The

a sketch of
JERUSALEM
In illustration of Ezekiel xl. 2.

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corner gate we find in the north-west angle, so that this describes the northern side of the old city. Now, the length of this side was but a little more than half a mile, or about five furlongs; but the side of Ezekiel's square would require about a mile in all, or about two furlongs and a half more. Read on with the account of Jeremiah: "and the line of the measure shall proceed straight forward over the hill Gareb." Now, a line drawn from the tower of Hananeel to the corner gate, and continued in a straight line two furlongs and a half beyond, will be found just to reach over the hill of Gareb. Here then is the north side of Ezekiel's square, by which of course we shall be able to discover the other boundaries.

Jeremiah proceeds; "It shall encompass Goatha," [or as we may as accurately render, "it shall be turned," or, "take a turn to Goatha;"] that is to say, the measuring line, which is to mark the site of the city of Jehovah, shall there make an angle. Goatha, or Goath, we find to the west of Jerusalem in the map. It is supposed to be near to Golgotha, where our Lord was crucified; and which signifies the "heap of Goath." Encompassing this, we are to encompass also, the prophecy tells us, "the whole valley of dead bodies, and of ashes:" and a line drawn from the hill Gareb, about a mile in length, will enclose together with Goath all the present low grounds on the west of Jerusalem and of Zion, including what is marked as the valley of Justice, and the long valley of Gihon. These, therefore, must be what are meant by the whole valley of dead bodies, and of ashes: not the valley of the son of Hinnom, as some suppose, for that is to the south of Zion; and our line will terminate with the hill of Zion in that quarter, barely including that mountain, if our measures and maps are to be depended upon. Nigh

to the place where our Lord was crucified, we know there was a place of burial.¹

The prophecy concludes, "and all the fields unto the brook Kedron, as far as the angle of the horse-gate eastward." Nothing but an inspection of a plan of the ancient city can explain this; and there it appears very satisfactorily. The horse-gate is at the southern extremity of the eastern side of the old city, as the tower of Hananeel is at its northern extremity—that is, of the old city, exclusive of Zion. Along this line the front of the temple was extended; the prophecy does not notice this, we are to take for granted that line is restored. But the eastern front or limits of Zion retired far back to the west, so that if a square is to be completed with a line drawn along the southern boundary of Zion; it will be evident that all, or nearly "all the fields, as far as the angle of the horse-gate eastward," must be taken in. Thus Jeremiah's "city of Jehovah," and Ezekiel's city-like temple, are found to occupy the same space.

Let us compare with this another very express prophecy to the same effect, which, contrary to my general plan, I shall anticipate from an oracle not yet considered, delivered after the return from Babylon. The reader will find it in the fourteenth chapter of Zechariah, verse the ninth:—

And Jehovah shall be King over all the earth:

In that day shall Jehovah be alone, and his name alone;

¹ The plan of the city which I have copied, is taken from the *Family Bible* of Drs. MANT and D'OYLEY. According, however, to the plan of the city given in

Mons. D'Anville's map of Palestine, the five hundred reeds measured from north to south, would just take in the valley of the son of Hinnom.

And all the country shall be turned 'around' into a plain,
From Geba to Rimmon, south of Jerusalem :

And it shall be exalted, and shall be inhabited in its site,
From the gate of Benjamin to the place of the former gate,
And unto the corner gate,
And from the tower of Hananeel unto the king's wine-presses :
And men shall dwell therein, and there shall be no more curse ;
And Jerusalem shall be inhabited in security.

The converting of the country into a plain, or, "making it round about like a plain," from Geba to Rimmon, and all round in the same proportion, is itself a very remarkable circumstance, and will be found to coincide with another measure of Ezekiel, which we shall be called upon to consider hereafter. Our business, at present, is with the latter part of the verse. "It shall be exalted or elevated," namely, the tract of country afterwards specified—it shall stand elevated in the centre of this plain: and this elevated tract, we shall find, is no other than "the mountain of the Lord's house"—"the exceeding high mountain," which Ezekiel saw in his vision.

There is certainly a difficulty, with our present topical knowledge of the ancient Jerusalem, to trace out the boundary of this elevated line of building, in the passage before us. But, after comparing all that I can find on the subject, I am persuaded that the prophecy intends to trace two sides of the square; by which of course the whole may be found. These two sides are the north and the east. But there is still a small difficulty with respect to the north; as at present translated, the passage points out, not the northern side of the city of Jehovah, according to Jeremiah's prophecy; but the ancient line of the north wall, already built in Zechariah's time: for the gate of Benjamin is in the immediate neighbourhood of

the tower of Hananeel, in the north-east angle of the city. The old, or former gate, was some intermediate spot between that and the corner gate; so that, according to this, the line stopped at the corner gate. But this could not be the prophet's meaning. That was, in fact, no prophecy; for the Jews, who returned from Babylon, had already built so far in that direction: and as we have been expressly told in Jeremiah, the line which measured the site of the prophetic city was to go straight forward from the corner gate (in the north-west angle) over the hill Gareb.

I conceive that we are to understand the Hebrew particle, with which the sentence begins, in its comparative sense: The land shall be elevated and built upon; "as from the gate of Benjamin to the place of the old gate, so also to the corner gate;" that is, in the same proportional distance shall the wall be built up to the corner gate from an opposite point, as from the gate of Benjamin to the place of the former gate. There wanted, as we have seen before, about two furlongs and an half of line from the corner gate to complete the measure of Ezekiel, and to reach over the hill Gareb. This appears, indeed, by the map I use, a little more than from Benjamin's gate to the old gate; but, probably, the error is in the map:—or we may observe, it is not said, to the former *gate*; but "to the *place* of the former gate." The place of the former gate may have been the name of some street or place in its neighbourhood, and may not signify the gate itself. This is, probably, the solution of the difficulty; and then Zechariah's account agrees with those of Jeremiah and Ezekiel, respecting the northern boundary of the sacred edifice.

The agreement respecting the eastern boundary, it

will require but little pains to show. Jeremiah gave us its direction "from the tower of Hananeel to the horse-gate," along the front of Solomon's temple, and from the horse-gate, abreast of Zion, so as to "include all the meadows to the brook Kidron." Ezekiel gave us its length five hundred reeds, about an English mile: this, from the tower of Hananeel along the front of the temple, brings us somewhere in the neighbourhood of the fountain Rogel in the map. It is in this spot that most writers place "the king's gardens;" and where can we suppose his "wine-presses" to be situated but near his gardens? The prophecy before us tells us, the country "shall be elevated and built from the tower of Hananeel to the king's wine-presses." I cannot but think the coincidence of these three prophecies, though couched in language so apparently different, as remarkable and satisfactory: and we shall not fail to compare with those passages the opening of the forty-eighth psalm.

Jehovah is magnified and greatly extolled,
In the city of our Elohim.
His holy hill is beautiful in elevation,
The joy of all the earth;
The hill of Zion 'with' the northern quarters,
'Is' the city of the great King;
Elohim is in her towers,
He is known as a Defence.

SECTION XIV.

*The New Division of the Holy Land: the Forty-fifth
and Forty-eighth Chapters.*

WE come next to notice the division of the land among the returned tribes of Israel.

In this division of the country, so different from any former division, six tribes are stationed in the north, and six tribes to the south of an OFFERING of land, containing a square of twenty-five thousand reeds, lying in the midst. In the midst of this OFFERING, again, we are told, the sanctuary is placed. Now, as we know this sanctuary occupies the present site of Zion and Jerusalem, this, I conceive, should be our guide to the position of the several portions in this division of the land. From an inspection of the forty-eighth chapter, it will be evident that all the portions, both for the tribes and for "THE OFFERING," are measured straight across, from east to west, from the Mediterranean to the river Jordan and its lakes. The former possessions of the two tribes and a half beyond the Jordan, are not mentioned: all the tribes have an allotment in the original land of Canaan. Now, if we measure in breadth from north to south, making Jerusalem the middle point, twenty-five thousand reeds, we shall find the boundary-lines will pass from east to west somewhere above the latitude of Joppa, or Jaffa, on the north, and somewhere below the latitude of Hebron on the south: within these lines is "THE OFFERING," in breadth about forty miles, and varying in its length, according to the line of the Mediterranean coast on the one side, and that of the Dead Sea, with the course of the Jordan, on the other. All the country to the north will be occupied by the six tribes, Dan, Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah. What is the breadth of their respective portions we are not told, only that they extend in length from Jordan to the sea, and Judah's allotment is next to "the offering."*

The south of the offering is to be occupied in the

* Chap. xlvi. 1—7.

a sketch of
THE HOLY LAND
In illustration of Ezekiel XXIII



same manner by Benjamin, Simeon, Issachar, Zebulon, and Gad.* The great "OFFERING"† of land, then, which we are more particularly to consider, lies between the latitudes of Jaffa and Hebron, or latitudes to be taken some miles more to the north and south.

And here a remarkable coincidence must be pointed out. We learned from the prophecy of Zechariah already quoted, that "all the land was to be turned into a plain, from Geba to Rimmon, south of Jerusalem." Now, it will be found, Geba is on the same parallel of latitude with Jaffa, and on the parallel of Hebron is Eremmon, which is, no doubt, "Rimmon, south of Jerusalem." Both are about the same distance from Jerusalem, north and south, and both are in the middle point of the parallel of latitude, between east and west, showing clearly that the plain will nearly fill the whole space of the OFFERING.

It should seem, then, that all, or nearly all, this country included between these parallels of latitude and the seas on either side, is to be turned into a plain, in the midst of which "the mountain of the Lord's house" is elevated, to contain the temple.

This new formed plain and "OFFERING" of land contains, as we shall see, besides the square mile for the temple, a measured portion of land for the priests, another for the Levites, and another for the city and its suburbs. Here, too, are assigned the lauds which are to support the dignity of the prince and his family.

It will be surely most interesting, as far as we are able, to trace the different sites and respective proportions of these allotments, which are to support the establishment of that future THEOCRACY, the site of which

* Ver. 23—25.

† Ver. 8.

God will establish in the land of Israel, and the dominion of which will be extended over all the earth.

In the general division of the land, chapter forty-eighth, five and twenty thousand reeds in breadth were to be measured off: the *breadth*, as we saw, was from north to south: the *length* of the different portions was counted from east to west. In length the OFFERING was to be as one of the other portions, viz. it was to go “from the great sea, westward, to the Jordan, or Dead Sea, eastward.” All this OFFERING—or portion of land, dedicated to public purposes—is not, however, taken to form the HOLY OBLATION; but the HOLY OBLATION, including the portion for the city, was to be made four-square—in length and breadth about forty miles. *

To what use the complements of the figure originally marked off for “THE OFFERING” are to be applied, we shall see presently; for a complement, it is evident by inspection, remains on each side, of irregular width, facing the Mediterranean on the west, and the Sea of Sodom and mouth of the Jordan on the east.

But it appears, from an inspection of the map, that a regular square of forty miles could not stand in this part of the Holy Land, on account of the relative position of the Mediterranean and Dead Seas; we must, therefore, form a figure of four equal sides, accommodated to the line of coasts on either side, which, in their general direction, may be said to be parallel to each other. Having formed our four equal-sided figure, or parallelogram, as the direction of the country permits, each side about forty miles, so as to have Jerusalem in the midst, that is, midway between north and south, for midway between

* Chap. xlv. 1; xlviii. 20.

east and west it is not situated, and in what follows, is described as not being so situated.

In this sacred square, we are next to measure off a portion of twenty-five thousand reeds in length and ten thousand in breadth, for "the most holy place." The length of the portions, observe, *within* the square, is to be counted from north to south, as is expressly said in chapter xlviii. 10.¹ Unless this was the case, indeed, the most holy portion could not include the sanctuary, which it is said to do, because the holy mountain of Zion is about twenty miles, both from the north and from the south of the boundary lines; and, for the same reason, we must begin to measure *from* the east. Taking, therefore, two-fifths of the breadth of the square, from east to west, for "the most holy place," which is to be the "possession of the priests," including the sanctuary, we are again to take two-fifths more, next to the portion of the priests, for the Levites, and the remaining fifth, towards the west of the square, is to be for the city and its possessions. *

¹ The language of this verse affirms expressly that the length of the priests' portion is from north to south, and its breadth, or shorter measure, from east to west. A difficulty, however, which I know not how to solve, arises from the eighteenth verse, which seems to assert, that the length of the city portion, which was parallel, extended eastward and westward. An error, I conceive, must be in the readings of one or the other of

these verses: The scheme I have adopted rests upon the accuracy of the text of the tenth verse. If the other scheme be preferred, which would measure the priests' and Levites' portion from east to west, the square of the offering must be brought lower down than that marked in the map, in order that the site of the sanctuary may be in the priests' portion. The city would, in that case, stand more inland, to the south of Eremmon.

* Chap. xlviii. 15.

The city is described as lying in the midst of this last division, which will fix its situation somewhere about twenty miles west of the sanctuary, or of the spot where Jerusalem now stands, towards the Mediterranean sea. The city itself, according to the most probable computation of the measures given, occupies a square of about eight miles: the rest of this last division is assigned for the support of the city, as though it were its public property: —

“ And the increase thereof shall be for food unto them that serve the city, and they that serve the city shall serve it out of all the tribes of Israel.”

Lastly; When we have formed our square, or parallelogram, of the requisite dimensions, and it appears to be as large as any four equal-sided figure can be formed in this part of the country, we shall still have, as was observed, very considerable districts of land, both on the west, along the shores of the Mediterranean, and on the east, along those of the Dead Sea and the stream of Jordan. These two portions, making up, with the OBLATION, the whole “ OFFERING of land,” are for the prince, and for the support of his family, his state and government: * we cannot say of his regal dignity, for king he is not. The Elohim is King, even Jehovah in his holy sanctuary. But, notwithstanding, the prince is highly distinguished among his fellow subjects, at whose head he is. His estates must be very large; probably nearly equal to the possession of any single tribe. The Levites, too, it appears, are no longer dispersed as wanderers over the country, but have a full portion in the midst of the

* Chap. xlv. 7, &c.

land. And the priests, which are to be all of one family, of the family of Zadoc,—all the other families of the sons of Aaron, it may be, having become extinct,—are to possess a district of country equal to the whole tribe of Levi, and, probably, greater than any one of the tribes besides. This will give us some idea of the greatness of the religious establishment of the Israelitish nation in “this world to come.” Indeed, the whole nation seems to be distributed, as well as the priests and Levites, in subserviency to the support of this sanctuary and THEOCRACY; and with relation to the rest of the world, appear to have all a holy, ministerial character, while they dwell on one side or other of the Holy Place in their respective allotments; or when they go to “do the service of the city,” whatever is intended by that expression. And as former prophecies have seemed to declare, while this favoured nation has the charge of the sanctuary, and is employed in its services, the whole world is brought willingly to contribute to their support, to their comfort, and glory. This representation will much illustrate former prophecies:—

And the strangers shall stand and feed your flocks,
And the sons of the alien shall be your husbandmen and vine-
dressers;

But ye shall be called the priests of Jehovah,
Ministers of our Elohim shall they call you.

Ye shall consume the wealth of the nations,
And shall have command over their honours.*

* Isaiah, lxi. 6. Compare lxvi. 21; Psalm li. 19; Jer. xxxiii. 18, 21; Ezek. xx. 40; xxxvii. 26.

SECTION XV.

The Vision of the Waters, proceeding from the Sanctuary.

ANOTHER remarkable alteration in the face of the country in the Holy Land will also claim our attention. It is the creation of a new river, or rather of two new rivers, which take their rise immediately in the neighbourhood of "the mountain of the Lord's house;" the one to flow westward, into the Mediterranean Sea, the other to take an eastern direction, into the Dead Sea, and beyond that, as it should seem from a parallel prophecy, through the deserts of Arabia, perhaps into the Persian Gulf. We have had some intimation of this new creation in the oracles already delivered, especially in Joel: "And all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim."* And, to anticipate a prophecy not yet considered, "And it shall be in that day, that living waters shall go out from Jerusalem; half of them towards the former sea, and half of them towards the hinder sea: in summer and in winter shall it be."† I conceive also, Isaiah, chap. xxxiii. 21, should be added to the number:—

For us shall be a place of rivers,
Streams wide in extent;

Which no oared vessel shall pass,
Neither gallant ship go through.

In the forty-seventh chapter of the prophet now

* Chap. iii. 18.

† Zech. xiv. 8.

before us, we have a very particular description of this future wonder. Ezekiel was shown it in the vision:—

“ And he brought me to the door of the house, and, behold, waters issued out from under the threshold of the house, eastward: for the fore front of the house stood towards the east; and the waters came down from under the right side of the house, at the south side of the altar.”

So that the fountain will arise in the precincts of the temple, and, flowing through its spacious courts, will issue forth beneath the eastern entrance of the temple, into what is now the valley of Jehoshaphat watered by the torrent of Kedron, but which is then, as we have learned, to form part of an extensive plain.

“ Then he brought me out by the way of the gate, northward, and led me round by the way without unto the outer gate, by the way that looketh eastward, and, behold, there ran out waters on the right side.”

The reason of the angel's thus conducting the prophet out at the north gate, and taking him round to the outside of the eastern gate, is explained above; the eastern gate being, except on one particular occasion, always to remain shut. As they stood in the east gate, the right will mean the south.

“ And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ancles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again, he measured a thousand, and brought me through; the waters were to the loins. Afterwards, he measured a thousand, and it was a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over.”

Among the figurative interpreters of these Scriptures,

this passage has long served as a metaphor of the increase of religion, or of the church: a metaphor, it must be acknowledged, in a style unlike the simple conciseness of Scripture in general: but nothing can be more perspicuous than the description of a real river, traced from its head, or chief fountain, and gradually increasing in depth and breadth as it proceeds. At every thousand cubits, in length about the third of a mile, the prophet is made to try its depth, and to mark its regular increase from a very shallow stream to a deep impassable river. And this, I think, seems to explain the otherwise inexplicable prediction of the prophet Isaiah: — “a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass that way.” For it is obvious from the above description, that, though by means of these two rivers, a communication is opened between the seas, yet it appears they would not be navigable for the smallest vessels, within a certain distance from the holy mount.

Ezekiel speaks but of one stream: we know from another Scripture that there are two, one flowing to the east, the other to the west.* The prophet is led along that which flows eastward: we are left to conclude that which takes the opposite direction will be of a similar kind. For more than a mile, the prophet is led along this stream; we may say, as far as where the village of Bethphage once stood; but the Mount of Olives is no more; all has been turned into a plain. It was here the prophet tried, in his vision, to ford it, and was unable. The angel bid him remark it, and then led him back to the margin of the river.

* Zech. xiv. 8.

"And he said unto me, Son of man, hast thou seen this? Then he brought me, and made me return to the brink of the river."

7. "Now, when I had returned, behold, at the bank of the river, very many trees on the one side, and on the other. Then said he unto me, These waters issue out towards the east country, and go down into the desert, and go into the sea, which being brought forth into the sea, the waters shall be healed."

The sea here intended is evidently the Dead Sea; the healing of its waters is well illustrated by the present quality of the waters of this lake, rendered by their extreme saltiness deleterious to most species of fish. But, by this copious supply of fresh water, it is rendered suddenly most productive: nature receives new life and animation.

"And it shall come to pass, that every living thing that moveth, whithersoever the streams shall come, shall be quickened: and there shall be a great multitude of fish, when these waters shall come thither; for they shall be healed, and every thing shall live whither the river cometh. And it shall come to pass, that fishers shall stand upon it from Engedi even unto En-eglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many."

We do not know for certain the position of these two places, but supposing them to be the same as the places written in the map, Engaddi and Aigaleim, it points out a line across the Dead Sea from near its northern extremity, into the plain of Moab to the south-east. It may mean fishers shall be seen standing on the banks of this river till it joins the lake at Engaddi, and then they shall be seen spreading out their nets across the sea in its utmost breadth. But I rather infer from Joel, iii. 18, some

further change is denoted; and a way is opened for the new river across the plain of Moab into the Deserts of Arabia, and so into the Southern Sea, or into the Persian Gulf—which, accordingly, is by some supposed to be what is meant by the former sea in the fourteenth of Zechariah.

11. “ But the miry places thereof — of the Dead Sea — and the marshes thereof, shall not be healed, they shall be given to salt.”

We know, from what has gone before, what idea we are to attach to the healing of the waters. It appears some particular tracts of the Dead Sea are to be left in their original saltness, for the purpose of supplying, perhaps, that necessary article to the surrounding countries.

12. “ And by the river, upon the bank thereof, on this side, and on that side, shall be every tree for food. Their leaf shall not fade, neither shall they finish bearing fruit; every month shall they commence bearing afresh,¹ because their waters are those which proceed from the sanctuary: and their fruit shall be for food, and their leaf for medicine;”²

— shall have a medicinal quality; — shall refresh, perhaps, by their grateful odour, and invigorate the constitution. Such is the description given us of this most grateful change in the face of the country: the bounties of Paradise seem again restored to this favoured spot, and every creature-comfort is vouchsafed to the inhabitants of this happy land. There is no difficulty in understanding all this literally, nor will its literal fulfilment be at all unsuitable to the other parts of the prophecies; and no

¹ בכר.

² “ *רררר*, *sanatio*, sive *curatio* cui — vel *commoditas*, *jucunditas*, *recreatio*: à rad. *ררר*, s. *راف*, *pro-*

ventu lato exuberavit, unde *רררר*, propr. *latus proventus frondis*, adeoq. *verna amanitas* inde *re-*
dundans.”—SIM. LEX.

conclusive reason can be assigned why we must understand it as an allegory: and on that supposition, indeed, how much of its minute description must be irrelevant and useless!

SECTION XVI.

Concluding Remarks on the last Chapters of Ezekiel.

It appears then, from what we have read, that the house or city of Jehovah is to occupy a high mountain, situated where Zion and Jerusalem now stand, affording an area of about a mile square. This mountain is to be situated in a large plain, about forty miles or more in breadth and in length; occupying, as is probable, all the space included between the Mediterranean on the west, the Dead Sea and the course of Jordan on the east; and a line of latitude drawn not far from the meridian of Jaffa on the north, nor from that of Hebron on the south — “from Geba to Rimmon south of Jerusalem.” All this country, called the “OFFERING,” is to be devoted to religious or to public purposes. What is left out on the east, and on the west, when a *square*, called the HOLY OBLATION, of about forty miles or more, is completed, is the land allotted to the prince for the support of his family and of his government. Within the *square*, or OBLATION, two-fifths is assigned to the priests, in which portion the temple, or “city of Jehovah” stands: an equal portion is allotted to the Levites: and the remaining fifth is assigned for the site and support of the *civil* metropolis of the tribes of Israel.

This city occupies a space of about eight miles

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square; its situation will be about twenty miles from "the mountain of Jehovah's house," towards the shore of the Mediterranean Sea. We may call it a **FEDERAL CITY**; for, situated in the precincts of no tribe, all the tribes have a common right in the city, and in the lands assigned for its support; and, as it should seem, all the tribes have their stated respective services to perform in this city. Two most beautiful and fertilizing rivers, moreover, flowing from the mount of God, water this plain, and render it a perfect paradise. One of these rivers, which has been more particularly described, flows eastward into the Dead Sea, and through it into the Arabian Desert, perhaps into the Persian Gulf, or the Southern Ocean; the other flows westward towards the Mediterranean, and of course through or near the great city, the name of which is to be called "Jehovah Shammah,"—"Jehovah is there." And we shall remember, though placed at what to us appears a distance from the temple, or house of Jehovah, this city is in a part of the **HOLY OBLATION**, which together with it is to be consecrated to the God of Israel, "holy to Jehovah."

Such, as we have remarked, is the establishment of the **THEOCRACY** in Israel; through the medium of which, it should seem, Christ and his saints will reign over the earth. His saints are with him in glory, as Moses and Elias were seen with him on the mount of transfiguration. The holy mountain is no more than "the place of his feet," but this is to be "rendered glorious;" and, therefore, these his earthly courts have their regular appointments of priests and ministers, "to keep the charge of the house," and to perform the sacred rites as appointed by God: and all nations, as we have seen, have an interest and a participation in these sacred solemnities.

This worship, it is true, appears to be of that sort, that most Christian writers have supposed never would be re-established. But our preconceived notions, and all inferences of our own drawing, ought not to weigh much in this case: we are consulting a revelation of God; and what it reveals it becomes us implicitly to receive, and "not to lean to our own understanding." The *Mosaic* economy is not that scheme, it is probable, which, had we enjoyed the ordinances of the patriarchal ages, we should have devised for the eventual saving of a *remnant* of all nations: nor, had we lived after the promise and covenant made with Abraham, should we, perhaps, have thought it a proper introduction of that better hope. So in God's government of "the world to come," and in his conducting of the last dispensation of the kingdom, there may be some things regulated not according to our notions or expectations.

But the chief objection is, a more spiritual worship had been introduced by the Gospel. Is the church again to be subjected to ordinances "pertaining to the flesh," and which, if not *Mosaic*, are something very like those legal services appointed by the Levitical law? We may answer, the prophecy concerns not that church which the Gospel liberated from Jewish ordinances. That is now the church triumphant in heaven; all its sons are brought to glory. What is here foretold, respects a dispensation upon earth, for the recovering of the whole surviving race of Adam to God. It must depend, therefore, upon circumstances known only to Him, what sort of worship and religious ceremonial will be best suited to the race of men that shall then be upon earth; and to that divine government which he intends, in the person

of his SON, to exercise over all “the nations of the redeemed.”

Spirituality is not necessarily opposed to form and ceremony. It was opposed to it, indeed, when Christ contemplated the hypocritical Pharisee worshipping in the temple at Jerusalem — his Father sought other worshippers, that would “worship him in spirit and in truth.” But, surely, Isaiah and David were spiritual worshippers of Jehovah, though they were subject to the Jewish ritual; and Moses and Aaron, when the visible glory of the Elohim of Israel filled the tabernacle, though the observance of many rites and ceremonies regulated their outward demeanour, and marked the circumstance of their approach to God! And what has the discarding of every external solemnity, and ceremonious observance in public worship, done for some Protestant churches or sects, who mistook this for the simplicity of the Gospel? The worship in Ezekiel’s temple, therefore, though it retains many of the ancient ceremonies, will, doubtless, be most spiritual and heavenly; and being what God himself has appointed, will be most acceptable in his sight; and, no doubt, most suitable to the circumstances of his favoured creatures.

The solemn entry of the visible glory of Jehovah into this temple, which the prophet beholds in the vision, must not be passed over in these our concluding remarks.

Chap. xliii. 1. “Afterwards he brought me to the gate, the gate that looketh towards the east; and, behold, THE GLORY OF THE GOD OF ISRAEL came from the way of the east: and his voice,” or, “its sound, was as the noise of many waters; and the earth shined with his glory. And it was according to the appearance of the vision which I saw, even according to the vision that

I saw when I came to destroy the city; yea, the vision was like the vision that I saw by the river Chebar; and I fell upon my face."

These last observations identify the subject of the vision. It is the same glory, described so particularly in a former chapter, which appearance was evidently that of a **GLORIFIED MAN**, invested with the effulgency of the divine Majesty; and attended with what we considered as the symbols of the multitude of the redeemed from among men: * it is "the Son of man coming in his glory."

4. "And **THE GLORY OF JEHOVAH** came into the house by the way of the gate, whose prospect is towards the east. So the Spirit took me up, and brought me into the inner court; and, behold, the **GLORY OF JEHOVAH** filled the house: and I heard him speaking unto me out of the house; and the man stood by me."

That is, the conductor in the vision, who had seemed to show him the temple, and to measure it in his sight. That some should represent this conductor as the Messiah, or an emblem of the Messiah, seems most preposterous. The symbol of the Messiah is "the appearance of the likeness of a man," encompassed with "the glory of Jehovah"—and who is Jehovah?—the Elohim of Israel in his holy place.

7. "And he said unto me, Son of man, the place," or, "this is the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever: and my holy name shall the house of Israel no more defile, they, nor their kings, by their fornications, nor by the corpses of their kings in their high places. In their setting of their threshold by my threshold, and their post by my posts, and the wall between

* Compare chap. i., x., xi. 22, &c.

me and them;" [or, as it is in the margin, "for there was but a wall between me and them."] They have even defiled my holy name by their abominations, that they have committed: wherefore I have consumed them in mine anger. Now shall they put away their fornication, and the corpses of their kings far from me: and I will dwell in the midst of them for ever."

By fornication in this passage is evidently meant, as usual, all false and idolatrous worship. What we are to understand by the dead bodies of their kings, I am somewhat at a loss to determine. Some conceive it means the lifeless idols, worshipped by their kings; others, the human victims sacrificed by them: no doubt, it refers to some of those abominations that had brought down the divine judgment on the ancient inhabitants of Jerusalem, and of the land of Israel; or the passage may mean, that the holy mountain was to be occupied exclusively by the sanctuary: the palaces of their princes would no longer be suffered, as heretofore, in its neighbourhood.

10. "Thou son of man, show the house to the house of Israel, that they may be ashamed of their iniquities; and let them measure the pattern. And when they shall be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings-out thereof, and the comings-in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them. This is the law of the house; Upon the top of the mountain, the whole limit thereof round about shall be most holy. Behold, this is the law of the house."

This language implies, I conceive, that this part of Scripture is actually one day to be acted upon. Doubtless it is not *for nothing* that it is preserved as part of the

sacred volume. As a mere figurative symbol of the Gospel church, it would be difficult, indeed, to point out the use and meaning of all these minute measures and instructions about laws, and ordinances, and sacrificial rites; but these, if we have respect to a future dispensation, may all have their appropriate uses.

It will not fall within my plan to enter into the minute consideration of these rites and appointed ordinances of this new house. They certainly differ, in many respects, from what the ceremonial law of Moses enjoined, the only authority for the regulation of divine worship ever yet acknowledged in the temple of Jerusalem. These must, of course, have reference to a state of things which has not yet been developed in the history of Israel.

But what most surprises us is, that a ritual of worship so like the Mosaic ceremonial, should again be restored by divine appointment, rather than institutions more analogous to those of the Gospel church; and, especially, that the sacrifices of animal victims should be again enjoined! For we read of all the various offerings of the Levitical economy; not only "peace offering" and "meat offering," but "burnt offerings," "trespass offerings," and "sin offerings," *

We can only reply:—Such is the divine pleasure. It is not for us to judge what would be best for Israel and for the world at large, in this future age. The altar, the sacrifice, and the vested priest, were thought proper to represent, on this same sacred spot, the atonement to be made through the sacrifice of the death of Christ, for many ages before it took place: and, in these types and sacramental rites, the faith of the spiritual

* Chap. xlv.

worshippers of Jehovah was directed to him that was to come. When he came, these rites were, indeed, superseded; the sacraments of baptism and of the Lord's supper were appointed, as symbols of our cleansing through the blood and Spirit of our sacrificed Lord, and "to show his death," with a happy communication of its benefits, "until his coming again." But it appears, that when he does come again, as a means of grace for the renovated sons of Adam, sacrifices will be again enjoined on that holy hill where Jerusalem and Zion now stand. We should not have thought this. The mode in which we have been accustomed to contrast Jewish ordinances with the Christian liberty and its less ceremonial ritual, has led us to form notions rather degrading of whatever bears a resemblance to the former. However, God must judge what will be best; and, as it is clearly revealed that priests, and altar, and sacrifice, will be restored, it is not for us to lean to our own understandings in this matter. It would, indeed, if we reflect, be difficult to assign a reason why these institutions should not be proper for a memorial of the past, as well as for a type of the future: why they may not exercise the faith of the redeemed in the death and passion "of the Lamb that has been slain," and sacramentally seal to their souls the spiritual benefit, as they symbolized and predicted, with the same blessed effects, to ancient believers, the mysteries of redemption not yet unfolded.

One remarkable difference is pointed out by expositors in this ritual of Ezekiel, which very much distinguishes it from the Mosaic. Here is no high priest. The priests of the house of Zadoc seem to officiate all alike. This clearly indicates a change both of the law and of the priesthood; and that the reinstated family of the sons of

Aaron are to minister and to keep the charge of the sanctuary, for very different purposes than before. They serve not now in a shadow of good things to come. The true "High Priest" has "entered once for all" into the heavenly sanctuary, "and has obtained eternal redemption for us." The ministry of these priests is merely a commemorative ministry. They only "show forth" to the outward sight the symbols of that eternal redemption that has been obtained; as the Christian priesthood do, at this day, in their administration of the elements of the Lord's supper in the midst of his people. They are as ordinary priests, attending in the tabernacle and courts without, while the great High Priest is making propitiation in the presence of the Almighty Father. Hence the ark and the mercy seat are no longer found in this temple, nor the veil dividing the most holy. This part of the ceremonial of the former temples had been realized, and needed no longer to be represented to the eyes or ears of the believers. The manifested glory, if we may so speak, had absorbed all this, and what was left of the ancient ritual is, as we have observed, commemorative only,—enough to show "how heavenly places had been cleansed with better sacrifices;" though these, as appointed memorials, are sufficient to represent before their eyes, and to communicate to the faithful worshippers, the cleansing, sanctifying virtues of that "one sacrifice once offered."

It has also been remarked by some, that the altar before the Lord in this temple is several times called the *table*, which may easily be supposed to have a reference to the different intent of the sacrificial rites which are still retained.

I would observe, lastly, that however averse to our preconceived notions may be the restitution of ceremonial

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sacrifices, that restitution exactly corresponds with the prediction in the close of the fifty-first psalm, where a reference is clear to Israel of the last times:—

Do good in thy good pleasure unto Zion,
Build the walls of Jerusalem :
Then wilt thou desire the right sacrifices, an offering and
a holocaust ;
Then shall they offer steers upon thine altars.

Again, Isaiah, lx. 7.

All the flocks of Kedar shall be gathered to thee,
The rams of Nabaioth shall attend on thee.
They shall come up with acceptance on my altar,
And I will glorify the house of my glory.

So in Jeremiah, xxxiii. 18.

And to the priests and Levites shall not be wanted a man,
To offer before me burnt offerings, and to burn incense,
And to perform sacrifice continually.

20. If ye can make void my covenant of the day,
And my covenant of the night,
And there be no longer day nor night in their season ;
Then may my covenant be made void with David, my
servant,
That he shall not have a son to reign on his throne,
And with the Levites, the priests, that they shall not minister
to me.

The reader will also remark the particular ceremonies by which the prince is distinguished and honoured in this new temple. I cannot but consider this, abstractedly considered, as a high sanction of that great consideration which has been shown to the chief magistrate in things pertaining to the worship of God ; and that, though

we are all brethren, if indeed “ partakers of the benefit,” yet the prince and the subject are by no means to be confounded, and to be put upon a level in the *external* solemnities of the church.

The reader will also bear in mind, that the chief magistrate here, though so distinguished from his brethren, is never called king, but only prince. The Elohim of Israel, in his sanctuary, is King: the prince is only the first civil officer under the THEOCRACY, and may be compared to Moses, Joshua, and the ancient judges—“ Their counsellors are restored as at the first.” The Lord from his sanctuary governs the nation of Israel, and his rule extends from this, “ his first dominion,” over all the earth: and Israel, his favoured nation, where he has pitched his tabernacle, will no more repeat the error of their forefathers, “ to ask them a king,” “ when Jehovah, their Elohim, is their King.”¹

¹ That the interpretation of this last part of Ezekiel's vision here given is no novel interpretation, as to the general outline, the words of Justin Martyr, a father of the second century, are sufficient to show: —“ I, and as many as are orthodox Christians in all re-

spects, do acknowledge that there shall be a resurrection of the flesh, and a thousand years in Jerusalem rebuilt, and adorned, and enlarged, as the prophets Ezekiel and Isaiah, and others, unanimously attest.”

See BR. NEWTON, vol. ii. 354.

END OF THE FIRST VOLUME.

